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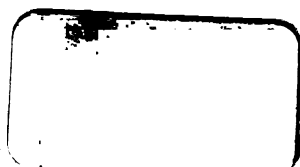




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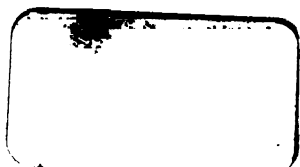




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THE
INFANT TEACHER'S
ASSISTANT,
FOR THE USE OF
SCHOOLS AND PRIVATE FAMILIES;
OR,
Scriptural and Moral Lessons for Infants,
WITH
OBSERVATIONS ON THE MANNER OF USING THEM.
TO WHICH IS ADDED,
AN APPENDIX,
CONTAINING
THE SITUATION AND DIMENSIONS OF INFANT SCHOOLS, PLAN OF
ORGANIZING, AND THE CAUSES OF SOME FAILURES.

BY
T. BILBY, AND R. B. RIDGWAY,
Masters of the Chelsea and Hart Street Infant Schools.

"In due season we shall reap, if we faint not."—Gal. vi. 9.

With such a sweet promise, we'll labour the more,
For soon will the season of labour be o'er;
And, O! should we loiter, a-child may be gone
Far off from instruction, and never return.
Good God! make us faithful, and then let us prove
The work we're engag'd in is labour and love;
And let not a child that is under our care
Sink down in the regions of endless despair.



The Third Edition, enlarged.

MAY BE HAD OF
T. BILBY, Infant School, Markham Street, King's Road, Chelsea;
And of R. B. RIDGWAY, Infant School, Hart Street, Long Acre.
BOARDS, 3s. 6d.

1834.

ENTERED AT STATIONERS' HALL.

29.

It is with much gratitude for past favours, the Compilers present this, their Third Edition, to the Benevolent Patrons and Supporters of Infant Schools, and the Public at-large. In this Edition the Hymns are omitted, being printed separate from the general work ;* but they have, in their place, substituted some observations on the situation and dimensions, plan of organizing, and some causes of the failure of Infant Schools, with a few hints to Teachers, which, it is hoped, will be deemed by their friends as well as by themselves of equal importance.

The Compilers beg to present the following notices of their little work to the attention of the reader :—

“ We most cordially recommend this little volume, which displays much industry and judgment in its arrangement. Brief and appropriate texts from Scripture—hymns—short poems, containing some simple lesson of morality, or something of general information—questions on different points of sacred history—the first elements of arithmetic—various branches of common and useful knowledge are here collected in the most plain and distinct form, such as the most childish capacity would be capable of comprehending. The writers well remark on the difficulty of fixing, without wearying, infant attention ; and we must say, the methods here set forth appear to us to be excellent. Few persons but must be aware of the existence of those admirable institutions the Infant Schools. The anxiety spared the parents, the benefits conferred on the children, are too obvious to need prolonged mention. This little work is the production of two Masters, who thus submit to the public the results of a plan they have themselves found to work well ; and we must say, it is simple, attractive, and various. We would particularly call to it the attention of our country readers. To many a village school, a volume whose lessons are so easily understood and adopted, as are those of the one before us, it would be invaluable.”—*Literary Gazette*, No. 740, March 26, 1831.

“ Messrs. Bilby and Ridgway have laid the public under great obligations by the publication of this volume, which we sincerely recommend to parents as well as Teachers, for whom, especially, it has been prepared.”—*Christian Penny Magazine*, No. 36, Feb. 1833.

* These may be had of the Compilers, 3d each.

TO HER GRACE

THE

DUCHESS OF GORDON.

MADAM,

THE subject which we now crave permission to bring before your Grace, with an earnest appeal to your Christian philanthropy, is one requiring very little recommendation beyond the silent pleading of its own obvious importance, and admirable adaptation to the great purpose to which all our labours should ultimately tend—the diffusion of that spiritual light which can alone guide the footsteps of man into the paths of moral rectitude, can alone conduce to individual happiness, and to national prosperity here, while opening to the eye of faith a glorious futurity.

The importance, the actual necessity of education, is now so generally recognized that we need only to direct your Grace's attention to that particular branch of it which the following pages are intended to promote. Our field of labour is the tender and ductile soil of infancy; of which it has been forcibly said by one well competent to form a correct judgment, that "if any check is to be given to the progress of crime, it will be—under the Divine Blessing—by pre-occupying the infant mind with the knowledge and

love of God our Saviour, before the actual *habits* of guilt are engrafted upon the evil bias of a corrupt nature.”*

“To reach the heart must ever be the grand object, where we seek to influence abidingly the conduct of mankind ; and at what stage of our being is the heart so accessible to sweet impressions as when, guileless, and unsuspecting of guile, it turns lovingly to those who evince a tender interest in the little cares, the lively joys of infancy ? Love is the master spring which, once brought into action, bends the will and moves the faculties according to its powerful dictates. Obedience thus secured, a solid foundation is laid for what we desire to build—knowledge and virtue. The pious Teacher who keeps in view the important end of his labours, who directs his care to the improvement of the heart, and with affectionate controul moulds the characters of his infant charge, bending his faculties to meet the comprehension of their unfolding minds—this Teacher is engendering the purest feelings of social love, that stand most brightly opposed to all the selfish passions that ruffle the surface and pollute the depths of society. He is arranging the chords of a well-tuned instrument which, were the multitudes of our population brought under the same management, must fill the land with sounds of harmony, proclaiming, “ Happy are the people that are in such a case.” It would spread among the nations of the earth a brotherhood of peace—of that godliness which is profitable for all things—the promise of this life and of that which is to come. We speak confidently, because we have the sure word of Scripture declaring unto us, that *a child* trained up in the way wherein he should go, will not, when old, depart from it : and it may seriously be inquired whether the apparent failure of this promise, so often deplored by pious Teachers, must not be traced to the tardiness of our work—to the fatal error of

* Rev. H. Blunt’s Lectures on the History of Jacob, Preface, page vii.

dating the pupillage of our children far later in life than the Lord would have us to do? and so, during the hours of our slumber, giving time for the enemy to sow his tares, where we have neglected to plant the early wheat.

If the diffusion of such blessings be desirable—if it be right to repulse the enemy from our gates, instead of leaving him to make good a lodgment in our citadel—how strong is the call for Christian exertion! We have an opponent who never ceases to prowl about the walls of our Zion, full of crafty devices against every soul that they enclose. We need a numerous and active host, to defeat his evil designs; and therefore it is, Madam, that we would humbly, but anxiously, call upon your Grace for that encouraging support which your high station enables you to give, and which the Lord has mercifully disposed you widely to extend among the many little ones of favoured Scotland. Our hearts often glow within us—to the Giver of all Good be the praise!—when we contemplate your work and labour of love in this interesting portion of the vineyard, enumerating the school-houses erected, the little flocks gathered within their walls, and the maternal care that watches over their progress: while prayer sanctifies the work, and precept comes with higher sanction because enforced by example. It is not in the language of unhallowed flattery, but of heartfelt thankfulness to God, that we say of such a one, many shall rise up and call her blessed.

Within our own humble and limited sphere, the Lord has been pleased to call us, as active labourers, to that work which it is your Grace's privilege to patronize and promote. Experience has taught us some valuable lessons, during the years in which we have prosecuted the delightful task of bringing little ones, yea, the very babes, to Him who never withholds the blessing implored. Our desire is to set forth the invitations to this work, to obviate some difficulties, and to facilitate the progress of our fellow labourers. Believing

that the little book may be found in some measure conducive to the important undertakings in which you, Madam, are engaged, we crave the indulgence of presenting it to your Grace; with the most respectful assurance of our gratitude for the encouragement already afforded, when one of us had the recent privilege of working, for a time, under your Grace's immediate direction, in the north.

But though to plant and to water must be the office of human agents, the desired increase is from God alone, and to Him we make our earnest prayer for that blessing without which all toil is vain. May the showers of His grace make soft the little hearts where the good seed of His word is thus sown betimes, that it may strike root downward, and shoot forth upward, and bear fruit many hundred fold to be gathered into the garner of eternal life!

With much respect we are,

MADAM,

Your Grace's

Obedient and grateful Servants,

T. BILBY & R. B. RIDGWAY.

INTRODUCTION.

THE Compilers of the following pages having been engaged in Infant Education—one from nearly the commencement of the Infant System, and the other for several years—and having had to encounter many difficulties in the selection of appropriate Lessons for the use of their own Schools, they are desirous of facilitating Infant Instruction by placing within the reach of Teachers the fruits of their own experience.

The Compilers have been indebted to numerous sources for much of their matter; this they have interspersed with original Lessons, and such hints and remarks as, in their judgment, appeared valuable for general adoption. As far as they know their own hearts, it is not a desire of dictating, but of being helpful to their fellow labourers, which has induced them to come before the public; and should they be the means of aiding any in the development of mind, or in the right direction of the rising thought, they desire to be thankful, and will endeavour to give to God the glory.

The value of education depends upon its aim: if our exertions be limited to a preparation for the business of this life, those energies which are born for eternity are obscured and lost. The soul of man can only flourish and breathe forth peace, and love, and humility, when grafted in Him, who hath said, "*Suffer little children to come unto me, and forbid them not.*" Experience has amply proved the advantages resulting from early instilling good principles into the mind;—indeed many delightful examples might be brought forward of babes who have been instrumental in the conversion of their parents, and who have themselves, in their dying moments, rejoiced in the prospect of going to that blessed Redeemer whose precepts had fallen upon their minds as the morning dew, and speedily ripened them for the kingdom of God.

In order to gain the ascendancy in the minds of children which is requisite, with a view to this most desirable effect of instruction, it is in the highest degree important, that Teachers should shew to their infant charge that they dwell in love, and that the principle which they anxiously desire to see in their children, is that which governs their own minds, and forms their daily enjoyment. The children should see exemplified in their Teachers the Apostolic truth, "If any man love God, he will love his brother also;" and in conduct, as well as in words, they should affectionately remind their scholars, that "God is love"—that "Jesus Christ gave himself for us, that he might redeem us from all iniquity;" and that it is his heavenly will we should love the Lord our God with all our heart, be kind to one another, and "not be overcome of evil, but overcome evil with good." Teachers will feel how unable they are, of themselves, to instil and exemplify such truths; and they will not only seek of the Lord the blessing of an eye singly bent to the glory of the Redeemer, but they will also endeavour to raise in the hearts of the little children, the desire and daily prayer for the sanctifying influences of the Holy Spirit, and lead them from evil, and to bring good feelings into their hearts.

It will be observed, that the object of every Scripture Lesson, in this little volume, is to imprint on the mind some religious truth; let this be dwelt upon, either a longer or a shorter time, according to the disposition of the School, ever remembering, that the minds of little children are not strong, nor capable of dwelling any long time, with advantage, on subjects of even the deepest interest, if they call for close attention. In the selection of other scriptural subjects for instruction, the Compilers would earnestly recommend those that bring before the mind the fundamental doctrines of Christianity in the greatest simplicity. For instance—"God is love." Infants may be shewn this love in the formation of their bodies, in the provision for comfort and enjoyment in the three kingdoms of nature, in the care of parents, and in the health and accommodations by which they are surrounded, and then, step by step, they may be led to the love of God in Christ Jesus. If the progress be slow, let not the Teacher be discouraged, but patiently allow *one* advance to be fixed before another is attempted. The ideas

of little children are few and simple ; we ourselves require "line upon line, precept upon precept," and they much more. If their minds can only be impressed with the leading facts of Bible History, particularly the life of our Saviour, and some striking texts on the grand truths of Christianity, a very important object will be effected. Teachers who are governed in undertaking their charge, by those motives, by which alone they ought to be guided, will be deeply sensible, that to the spirit and manner in which children are first instructed in the principles of the Christian Religion, may often be traced their earliest and most influential impressions. It is for Teachers to instil into the infant mind, in the words of God himself, the relation in which they stand to him, and the love, and reverence, and obedience, they owe ; and not only to teach them to distinguish between right and wrong, but to endeavour to make each child sensible, that actions, to be really right, must proceed from right principles and right motives.

The Compilers would affectionately remind Teachers, that to their example, more than to their instructions, the little ones will look ; if they see Teachers uniformly serious and devout, during the time of religious instruction—uniformly anxious that the children also should be serious and devout—and if nothing connected with sacred subjects be lightly treated, serious attention will be easily obtained when what their Saviour has done and suffered for man is spoken of—his love and care for all is told, and his gracious condescension to little children is dwelt upon : while, on the contrary, if they hear them speak on such themes with coldness and carelessness, they too will be cold and careless. Again, if Teachers speak of the goodness and mercy of God, in all the blessings he is continually bestowing upon man, with a gloomy and discontented countenance, the children will not be sensible of delight in singing with them the praise of God, and neither will they connect cheerfulness and happiness with those ideas with which they ought to be most clearly associated ; should Teachers reprove evil, and speak of the anger of God at sin, with lightness, or in ill-temper, the children, if they do not altogether despise reproof and punishment, may be made to fear the displeasure of God, without feeling grief for the sin by which it is awakened ; and it is certain, that gentleness,

kindness, and patience, will be inculcated in vain, if there be in the Teacher's manner any harshness or impatience.

To command attention, and obedience, Teachers must govern by love, and with a gentle, though firm and steady hand; they must distinguish between mistakes or faults, arising from mere inadvertence or inexperience, and errors of a more serious nature; and in pointing out or correcting a fault, they must endeavour to shew, in their own disposition, that they are not influenced by warm or irritated feelings, but solely by a desire for the temporal or eternal welfare of the child; they must observe, also, the most scrupulous regard to truth, if they would lead their children to refrain from a sin, to which, more than to any other, the generality of youth appear to be tempted; and if they would have children at all times submitting to, and respecting their authority, the strictest justice must regulate their actions.

By judicious instruction and arrangement on the Teacher's part, early habits of diligent application may be formed, and early desires to be useful, implanted in the minds of the children; whilst, at the same time, the seeds of moral and intellectual good are sown.

In conclusion, the Compilers would, with sincere affection and earnest warmth, remind Teachers that the most important object of education—the right training of the mind, heart, dispositions, and conduct of children, is one in which they will inevitably fail if they depend on their own talents, without daily and hourly seeking for instruction and aid from Almighty God; and they would give them a word of encouragement, by reminding them, that Teachers are fulfilling his own command when they are seeking to bring little children to him;—and they have his own promise, that “out of the mouths of babes and sucklings he has ordained strength, and perfected praise.”

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THE INFANT TEACHER'S Assistant.

BOOKS OF THE OLD TESTAMENT.

Genesis.	2. Chronicles.	Daniel.
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Leviticus.	Nehemiah.	Joel.
Numbers.	Esther.	Amos.
Deuteronomy.	Job.	Obadiah.
Joshua.	Psalms.	Jonah.
Judges.	Proverbs.	Micah.
Ruth.	Ecclesiastes.	Nahum.
1 Samuel.	Song of Solomon.	Habakkuk.
2 Samuel.	Isaiah.	Zephaniah.
1 Kings.	Jeremiah.	Haggai.
2 Kings.	Lamentations.	Zechariah.
1 Chronicles.	Ezekiel.	Malachi.

BOOKS OF THE NEW TESTAMENT.

Matthew.	Ephesians.	Epis. to the Hebrews.
Mark.	Philippians.	Epistle of James.
Luke.	Colossians.	1 Peter.
John.	1 Thessalonians.	2 Peter.
Acts of the Apostles.	2 Thessalonians.	1 John.
Epis. to the Romans.	1 Timothy.	2 John.
1 Corinthians.	2 Timothy.	3 John.
2 Corinthians.	Titus.	Jude.
Galatians.	Philemon.	Revelations.

(*Observations.*) The following is a specimen of the method by which the Authors exercise their little Pupils on each Book of the Holy Scriptures; and should the intelligent Teacher deem it necessary, he has, in almost every answer, materials on which he may profitably enlarge.

On the Book of Genesis.

What is the first book in the Bible called?—Genesis.

What is the meaning of that word?—Creation, or beginning.

In what book am I to read of the creation of the world?—Genesis.

Which is the oldest book in the Holy Scriptures?—Genesis.

Who wrote the book of Genesis?—Moses.

Did Moses write any other book?—Yes, the four books that follow Genesis.

What are those first five books called?—The Pentateuch.

Who does Moses say created the world?—Almighty God.

How long was God in creating the world?—Six days.

How did God create the world?—By the word of his power. Psalm xxxiii. 9.

What was the first thing that God created?—The heavens and the earth.

When did God create the heavens and the earth?—In the beginning.

What am I to understand by the word create?—Producing or making things out of nothing.

Can I create any thing?—No, none but God.

Who created trees and flowers?—Almighty God.

On what day was this done?—The third day.

Can you tell me what a knowledge of trees, plants, and flowers, is called?—Botany.

What can a bird do, that a tree cannot?—Fly.

On which day were birds created?—The fifth.

What did God create to give us light?—The sun.

On which day was the sun created?—The fourth.

What did God create on the fourth day beside the sun?—The moon, stars, and planets.

Can you tell me one word for understanding the sun, moon, planets, and stars?—Astronomy.

What did God do on the sixth day?—He made man.

What did God make man out of?—Dust of the ground.

What did he call the first man?—Adam.

Why did God call him Adam?—Because he was taken from the earth.

What part of man was taken from the earth?—His body.

Has man any other part beside a body?—Yes, a soul.

What was the first woman made from?—One of Adam's ribs.

What did Adam call the woman that God made from his rib?—Eve.

Why did he call her Eve?—Because she was to be the mother of all living.

Where did God put Adam and Eve to live?—In the garden of Eden.

What were they to do there?—To till it and dress it.

What were they to eat?—The fruit of any of the trees in the garden, except of one.

What was that tree called?—The tree of knowledge of good and evil.

What was to happen to them if they eat of that tree?—They should die.

Who said so?—God.

Did they obey God?—No.

What did they do then?—Eat of that fruit.

Who tempted them to disobey?—Satan.

In what form or shape was Satan?—A serpent's.

Who once lifted up a brazen serpent on a pole?—Moses, in the wilderness.

Who tempts little children to sin?—Satan.

What does he go about like?—A roaring lion.

What does Satan tempt people to do?—To break God's commandments.

What was the first commandment that ever was given?—That Adam and Eve should not eat of the tree of knowledge of good and evil.

Were there any other commandments ever given?—Yes, ten.

Who were these ten given to?—Moses.

Can you tell me who gave a new commandment?—Jesus Christ.

What was that?—That we should love one another.

Who broke the first commandment?—Adam and Eve.

What did they then become?—Sinners.

When do children commit sin?—When they break God's commandments.

What is the wages of sin?—Death.

What brought death into the world?---Sin.

Were Adam and Eve happy after they had sinned?---No, unhappy.

How did they feel when they had sinned?---Ashamed.

What did they do that proved they were ignorant?--- Tried to hide from God.

Why cannot we hide from God?---Because the eyes of the Lord are in every place.

Did God leave Adam and Eve in their sins?---No, he promised a Saviour.

What was that promise which God gave?---That the seed of the woman should bruise the serpent's head.

Who was meant by the seed of the woman?---Jesus Christ.

Who was meant by the serpent?---Satan, the wicked one.

When did Jesus Christ bruise the serpent's head?--- When he died on the cross.

Did Jesus Christ ever commit sin?---No, he was without spot or wrinkle.

Then, why did he die?---He died the just for the unjust, to bring us to God.

Then, what must we do to be saved?---Believe on the Lord Jesus Christ.

Has Jesus Christ power to save sinners?---Yes, he has all power in heaven and in earth.

Did he ever do any thing to show that he had all power?--- Yes, he raised the dead, healed the sick, cleansed the lepers, cast out devils, made the deaf to hear, the dumb to speak, the blind to see, walked on the sea, calmed the tempest, fed thousands of people, and turned water into wine.

The following SCRIPTURE STORIES may be treated in like manner by the judicious Teacher, viz.

Creation Gen. i.	Abraham praying for
Adam and Eve . . Gen. iii. 1.	Sodom Gen. xviii.
Cain and Abel . . Gen. iv. 2.	Two cities burnt. Gen. xix. 24.
The Flood Gen. vii. 1.	Hagar and child. Gen. xxi. 14.
Noah and the Ark . . viii. 1.	Isaac offered . . Gen. xxii. 2.
Rainbow Gen. ix. 11.	Rebekah's kindness.
Babel Gen. xi. 1.	Gen. xxiv. 17, 18.
Hagar fleeing . . Gen. xvi. 6.	Jacob's deceit. Gen. xxvii. 2.
Abram and Lot . . Gen. xiv.	Jacob's ladder . . xxviii. 11.

Leper healed Luke v. 12.	Man with the palsy. Mark ii. 3.
Widow of Nain vii. 11.	Withered hand . . Mark iii. 1.
Pharisee and Publican. Luke xviii. 10.	Man with legion v. 2.
Blind man xyiii. 35.	House on the rock and sand. Matt. vii. 24.
Wise and foolish virgins. Matt. xxv. 1.	Sower Luke viii. 5.
John beheaded. Mark vi. 24.	Vine & branches. John xv. 1.
Jesus walks on the sea. xiv. 22.	Jesus praying for his murderers. Luke xxiii. 34.
Jesus shining . . Mark ix. 2.	Jesus teaching us to love our enemies . . Matt. v. 44.
Blind Bartimeus x. 46.	Job's patience and pros- perity Job.
Money changers cast out. Mark xi. 15.	Net cast into the sea. Matt. xiii. 47.
Fig tree withered xi. 12.	Zaccheus Luke xix.
Alabaster box xiv. 3.	Naboth's vineyard. 1 Kings xxi.
Jesus blessing children. Mark x. 13.	Disobedient prophet xiii.
Water turned to wine. John ii. 1.	

THE HOLY BIBLE.

This is the Book which God has kindly giv'n,
 To guide me in the path that leads to Heav'n.
 The Bible, or the Scripture, is its name;
 Which shews me all my folly, sin, and shame:
 It bids me, though a child, to go to God,
 And ask for pardon through a Saviour's blood:
 It tells me, nothing good or holy I can do,
 Unless the Spirit doth my soul renew:
 It teaches where to look when in distress,
 That God alone can all my sorrows bless;
 And help me so to live, and so to die,
 That I the name of Christ may glorify.
 This precious treasure may I always love,
 Till Jesus call me to the realms above;
 And there, with Holy Angels, I shall sing
 Hallelujah, to Jesus Christ my King.

THE ORDER OF CREATION.

First Day. Creation of the heaven and the earth, light, the distinction of day and night.—Gen. i. 1—5.

Second Day. Creation of the firmament, and division of the upper and lower waters.—Gen. i. 6.

Third Day. The earth is drained; seas, lakes, &c. formed; trees, plants, and vegetables are produced.—Gen. i. 1—13.

Fourth Day. The sun, moon, planets, and stars, produced.—Gen. i. 14—19.

Fifth Day. Fowls and fishes created.—Gen. i. 20—23.

Sixth Day. Wild and tame beasts, insects, reptiles, and man.—Gen. i. 24—31.

Seventh Day. A day of rest, hallowed, and set apart as such for ever.—Gen. ii. 2, 3.

The above Lesson is used as follows. Three Monitors are placed out; one Monitor says, First Day. Second Monitor answers, Creation of the heaven and the earth, light, and the distinction of day and night. The third Monitor repeats the text thereon, naming in what book, chapter, and verse, the same may be found, and thus they continue till the end of the seventh day.

The Teacher then taking up the Lesson, puts some such questions as follow :—

T. When did God create the heaven?—*C.* On the first day.

T. What did God create more on the first day?—*C.* The earth.

T. When did God create the trees?—*C.* On the third day.

T. What did God do on the fourth day?—*C.* Made the sun, moon, planets, and stars.

T. What do trees grow on?—*C.* The earth.

T. What did God make out of the earth on the sixth day?—*C.* Man.

T. What was the work of the second day?—*C.* The creation of the firmament, and dividing the waters.

T. What swim and live in the water?—*C.* The fish.

T. When were fish made?—*C.* On the fifth day.

T. What was the first thing created with life?—*C.* Trees.

T. What life have trees?—**C.** Vegetable life.

T. What was the second thing created with life?—

C. Fowls and fish.

T. What life have fowls and fish?—**C.** Animal life.

T. On which day was the mineral kingdom created?—

C. The first.

T. When was the vegetable kingdom created?—**C.** On the third day.

T. When was the animal kingdom created?—**C.** On the fifth and sixth day.

T. How many kingdoms are there in nature?—**C.** Three.

T. Name them.—**C.** Animal, vegetable, and mineral.

T. Who made all things?—**C.** God.

T. Who gave life to all things?—**C.** God.

T. Give me Scripture texts to prove this.—**C.** John i. 3. Acts xvii. 28.

Thus the intelligent Teacher may lead his little ones to a knowledge of the works of nature, and, through them, to a knowledge of nature's God.

[Tune.—*Smyrna.*

God first created heav'n and earth,

With light to cheer the way ;

To day and night he then gave birth,

Which ended the first day.

The firmament God next creates,

Now deck'd in grand array ;

The waters, too, he separates,

Then clos'd the second day.

He drain'd the earth, form'd rich display

Of herbs, and plants, and trees,

And clos'd his work on this third day,

By forming lakes and seas.

The fourth day saw the glorious sun

Commence his bright career ;

The moon, stars, planets, then begun

The midnight gloom to cheer.

The little birds, with lively song,

This fifth day quickly sweep

The air, in journies short or long ;

Fish swim the mighty deep.

The sixth day, insects, reptiles too,
 With beasts; both wild and tame,
 And man, in God's own image view—
 Alas! not now the same.

God then his six days' work review'd,
 Pronounced them all the best,
 And said, the seventh ever should.
 Remain a hallow'd rest.

The first day at Jehovah's word,
 Did heav'n, and earth, and light afford;
 The next, a firmament so wide,
 As might the waters course divide.
 The third, to sever land from seas,
 Made earth produce herbs, grass, and trees;
 The fourth, sun, moon, and stars of light,
 Set up to rule the day and night.
 The fifth made fish in waters move,
 And fowls to fly in air above;
 The sixth all earthly beasts did bring;
 And man to be the creature's king.
 The seventh, of all these days the best,
 Was made for God and man to rest:
 Redemption-work doth bring again
 The first of these to be the main;
 Bringing new heav'ns and earth in sight,
 And immortality to light.
 Since then the first is now the best,
 Keep well this pledge of endless rest.

SING.

[*Tune.—Truro.*]

And now each work, while nature stands,
 Loud for its mighty Lord demands
 A shout of praise, and lofty song,
 From ev'ry living creature's tongue.

ATTRIBUTES OF DEITY.

All-seeing.—The eyes of the Lord are in every place, beholding the evil and the good. (Prov. xv. 3.)

Omniscient.—For the Lord is a God of knowledge, and by him actions are weighed. (1 Sam. ii. 3.)

Omnipresent.—If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. (Psalm cxxxix. 8, 9.)

Omnipotent.—Great is our Lord, and of great power; his understanding is infinite. (Psalm cxlvii. 5.)

Just.—All his ways are judgment; a God of truth, and without iniquity; just and right is he. (Deut. xxxii. 4.)

Merciful.—The mercy of the Lord is from everlasting to everlasting. (Psalm ciii. 17.)

Wise.—In him are hid all the treasures of wisdom and knowledge. (Coloss. ii. 3.)

Infinite.—Canst thou by searching find out God? Canst thou find out the Almighty to perfection? (Job. xi. 7.)

Eternal.—From everlasting to everlasting thou art God. (Psalm xc. 2.)

Unchangeable.—I am the Lord; I change not; therefore ye sons of Jacob are ye not consumed. (Mal. iii. 6.)

Holy.—Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (Rev. iv. 8.)

Long-suffering.—The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. (Exodus xxxiv. 6.)

True.—The truth of the Lord endureth for ever. (Psalm cxvii. 2.)

The general method of using this Lesson is, by calling out two children, one to give out the attribute, the other the text in proof; or three children may be employed, one the attribute, another the text, and the third, where the text may be found. A wide range for conversation is here opened for the intelligent Teacher.

Sing the following. [Tune.—Berwick.

There is a God, who dwells on high,
Who form'd the earth, the air, the sky;

Who made the sun to give us light,
The moon and stars to rule the night.

Girls. { What is this God who dwells on high,
Who form'd the earth, the air, and sky?
God is a Spirit; therefore we
Cannot this great Jehovah see:
He's seen in heav'n, where angels dwell;
To us he is invisible.

Girls. { Whence came this great and mighty Lord,
Who form'd creation by his word?
From everlasting he has been,
And will through endless years remain;
There never was a time, when he
Was not Almighty Deity.

Girls. { And can this God, who dwells so high,
Our secret thoughts and actions spy?
His piercing eye at once can scan
The thoughts and heart of every man;
His eye, with keenest glance, can trace
Throughout immensity of space.

Girls. { Where dwells this universal King,
Whose eyes behold each secret thing?
If to the heavens I ascend,
Or in the lowly valley bend;
Or take my flight on liquid air,—
This truth continues—God is there!

Chorus.

Our God is holy, just, and true,
Omnipotent, omniscient too:
For ever he is still the same;
Great be the glory of his name.

THE WORK OF THE HOLY SPIRIT.

The heart is dead, in sin it lies,	} Eph. ii. 1.
The Spirit quickens it to rise.	
The heart is dark, and dark as night,	} 1 Pet. ii. 9.
The Spirit comes and gives it light.	
The heart is hard, as stone or steel,	} Ezek. xxxvi. 26.
The Spirit softens it to feel.	

The heart is shut, and barr'd by sin, The Spirit knocks and enters in.	} Acts xvi. 14.
The heart's insensible and cold, The Spirit rouses it, we're told.	} Eph. v. 14.
The heart's indifferent, we find, The Spirit impresses heart and mind.	} Acts xvi. 30.
The heart's averse to all that's good, The Spirit inclines to think of God.	} Psa. cx. 3.
The heart's neglected, poor, and sad, The spirit notices it, tho' bad.	} Ezek. xvi. 6.
The heart's impure, the thoughts not good, The Spirit purifies with blood.	} Ezek. xvi. 9.
The heart is naked, poor, and bad, The Spirit clothes and makes it glad.	} Ezek. xvi. 10.
The heart is weak, and cannot move, The Spirit strengthens it in love.	} Col. i. 11.
The heart's expos'd to many foes, The Spirit guards where'er it goes.	} Psa. xci. 15.
The heart is wounded deep within, The Spirit heals and pardons sin.	} Isa. lxi. 1.
The heart is bound in misery, The Spirit comes and sets it free.	} Isa. lxi. 1.
The heart mourns under Satan's yoke, The Spirit comforts it with hope.	} Isa. lxi. 3.
The heart is poor, lost all that's good, The Spirit enriches it with God.	} Matt. v. 3.
The heart is starv'd, on husks it fed, The Spirit gives it living bread.	} Mat. v. 6.
The heart is thirsty, faint and dry, The Spirit water doth supply.	} John vii. 37.
The heart's perplex'd by day and night, The Spirit leads and guides aright.	} Psa. xxv. 9.
The heart in trouble tries to pray, The Spirit teaches what to say.	} Rom. viii. 26.

PARALLELS BETWEEN MOSES AND JESUS.

The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me, and unto him ye shall hearken." Deut, xviii. 15. Acts iii. 22.

References.

Moses was saved when Pharaoh ordered the male children to be put to death	Exod. i. 16.
Jesus was saved when Herod ordered the children in Bethlehem to be put to death.	Matt. ii. 16.
Moses refused the treasures of Egypt ..	Heb. xi. 26.
Jesus refused the kingdoms of this world.	Matt. iv. 8.
Moses went up to God on Mount Sinai.	Exod. xix. 8.
Jesus went in the mount, and was transfigured.	Matt. xvii. 1.
Moses abode in the mount forty days and forty nights	Exod. xxiv. 18.
Jesus was tempted in the wilderness forty days and forty nights	Matt. iv. 2.
Moses's face shone when he was on the mount	Exod. xxxiv. 35.
Jesus's face shone on the Mount of Transfiguration	Matt. xyii. 2.
Moses was the Mediator between God and the people	Exod. xxiv. 8.
Jesus is the Mediator of the new covenant	Heb. xii. 24.
Moses sent twelve spies to search the land of Canaan	Numb. xiii.
Jesus sent twelve Apostles to preach the Gospel	Matt. x.
Moses was rejected by the children of Israel	Numb. xiv. 4.
Jesus was rejected by the Jews	Luke xxiii. 18.
Moses prayed for his enemies	Numb. xiv. 13.
Jesus prayed for his murderers	Luke xxiii. 34.
Moses chose seventy elders	Numb. xi. 23.
Jesus chose seventy disciples	Luke x. 1.
Moses was a very meek man	Numb. xii. 3.
Jesus was meek and lowly of heart ..	Matt. xi. 29.
Moses died on Mount Nebo	Deut. xxxiv. 1.
Jesus died on Mount Calvary	Luke xxiii. 33.
Moses blessed the children of Israel before he died	Deut. xxxiii. 1.

- Jesus* blessed his disciples before he ascended into heaven Luke xxiv. 50.
Moses having finished writing the Book of the Law, died Deut. xxxi. 24.
Jesus said, "*It is finished,*" and died.. John xix. 30.

See Note in page 7.

JOSEPH AND JESUS.

- Joseph* was the beloved Son of his Father Jacob Gen. xxxvii. 3.
Jesus is the beloved Son of God .. Matthew iii. 17.
Joseph was sent to visit his brethren at Shechem Gen. xxxvii. 13.
Jesus was sent to visit his brethren upon earth Galatians iv. 4.
Joseph was sold by his brethren for 20 pieces of silver Gen. xxxvii. 28.
Jesus was sold for 30 pieces of silver .. Matt. xxvi. 15.
Joseph was an innocent man in prison between two criminals Genesis xl. 15.
Jesus on the cross between two thieves Matt. xxvii. 38.
Joseph foretold deliverance to one of his companions, and death to the other from the same signs Gen. xl. 12, 19.
Jesus saved one malefactor and left the other, after the same crime Luke xxiii. 43.
Joseph could only foretell Genesis xli. 16.
Jesus performed what he foretold Luke xxiv. 6.
Joseph requested the person who should be delivered, to be mindful of him in his glory Genesis xl. 14.
Jesus. The man saved by *Jesus*, prays he will remember him in his glory Luke xxiii. 42.
Joseph became the Saviour of his Father and Brethren in the time of famine Genesis xlv. 7.
Jesus became the Saviour of a lost world Matt. xviii. 11.
Joseph was exalted in Pharaoh's kingdom Genesis xli. 43.
Jesus is exalted to the throne of His Father in Heaven Phil. ii. 9.

Sing. [Tune—Suffolk New.

Exalted to His Father's throne,
At God's right hand he now sits down,—
To plead the merits of his blood,
And rule for all his people's good.

SOME OF THE MOUNTAINS MENTIONED IN THE SCRIPTURES.

Mount.	Remarkable Events.	References.
<i>Ararat.</i>	Where Noah's ark rested	Genesis viii. 4.
<i>Amalek.</i>	Where Abdon was buried; he was a Judge in Israel	Judges xii. 15.
<i>Calvary.</i>	Where Jesus Christ was crucified	Luke xxiii. 33.
<i>Carmel.</i>	Where the Lord answered Elijah by fire	1 Kings xviii. 20.
<i>Ebal.</i>	Where Joshua built an altar with stones	Joshua viii. 30.
<i>Engedi.</i>	Where David hid himself from Saul	1 Sam. xxiii. 29.
<i>Gaash.</i>	Where Joshua was buried	Josh. xxiv. 30.
<i>Gilboa.</i>	Where Saul and three of his sons were killed	1 Chron. x. 8.
<i>Gilead.</i>	Where Laban overtook Jacob . .	Gen. xxxi. 21, 23.
<i>Girizim.</i>	Where Jotham spake the parable of the trees	Judges ix. 7.
<i>Hermon.</i>	Where King Og reigned, who was a giant	Josh. xii. 4, 5. Deut. iii. 11.
<i>Hor.</i>	Where Aaron died	Numb. xx. 28.
<i>Horeb.</i>	Where the Lord appeared to Mo- ses in a bush of fire	Exod. iii. 1.
<i>Lebanon.</i>	Which Moses prayed to see before he died	Deut. iii. 25.
<i>Moriah.</i>	Where Solomon built the temple	2 Chron. iii. 1.
<i>Nebo.</i>	Where Moses died, aged 120 years	Deut. xxxiv. 1.
<i>Olives.</i>	Where Jesus ascended up to hea- ven from	Acts i. 12.
<i>Paran.</i>	Where God appeared in his glory to the Israelites	Deut. xxxiii. 2.
<i>Pisgah.</i>	Where Balak took Balaam to curse God's people	Numb. xxiii. 14.
<i>Seir.</i>	Where Esau dwelt when he left his brother Jacob	Gen. xxxvi. 8.

Mount.	Remarkable Events.	References.
<i>Sinai.</i>	Where God gave the Ten Commandments to Moses	Exod. xix. 18.
<i>Sion.</i>	Which Moses took from Sihon King of the Amorites	Deut. iv. 48.
<i>Tabor.</i>	Where the armies of Barak and Sisera met	Judges iv. 12.

This Lesson is generally given out by two or three Monitors in the same manner as the Attributes of Deity. It should always be a rule with the Teacher to question the children on every Lesson or Hymn repeated, in order that its meaning may be made clear to their understandings.

SOME OF THE PRINCIPAL PROPHECIES RESPECTING JESUS CHRIST.

God's Promise to Adam and Eve.

“ And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head and thou shalt bruise his heel.”—Genesis iii. 15.

Jacob's Prophecy.

“ The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be.”—Gen. xlix. 10.

Balaam's Prophecy.

“ I shall see him, but not now ; I shall behold him, but not nigh ; there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth.”—Numbers xxiv. 17.

Moses' Prophecy.

“ The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken.”—Deut. xviii. 15,

David's Prophecy of Christ's Words on the Cross.

“ My God, my God, why hast thou forsaken me !”—Psalm xxii. 1.

David's Prophecy of his Garments.

“ They part my garments among them, and cast lots upon my vesture.”—Psalm xxii. 18.

David's Prophecy of his Sufferings and Death.

“ They pierced my hands and my feet.”—Psalm xxii. 17.

David's Prophecy of Christ's Resurrection.

“ Thou shalt not leave my soul in hell, nor suffer thy Holy One to see corruption.”—Psalm xvi. 11.

David's Prophecy of Christ's Ascension.

“ Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them.”—Psalm lxxviii. 18.

Isaiah's Prophecy that Christ should be born of a Virgin.

“ Therefore, the Lord himself shall give you a sign ; behold, a virgin shall conceive, and bare a son, and shall call his name Immanuel.”—Isaiah vii. 14.

Isaiah's Prophecy that Christ should work Miracles.

“ Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped ; then shall the lame man leap as an hart, and the tongue of the dumb shall sing.”—Isaiah xxxv. 5, 6.

Isaiah's Prophecy of Christ's Forerunner.

“ The voice of one crying in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God.”—Isaiah xl. 3.

Isaiah's Prophecy of Christ's Patience under Sufferings.

“ He was oppressed, and he was afflicted, yet he opened not his mouth ; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”—Isaiah liii. 7.

Daniel's Prophecy of the time of Christ's coming.

“ Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.”—Daniel ix. 24.

Micah's Prophecy of the Place of his Birth.

“ But thou, Bethlehem Ephrata, though thou be little

among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.”—Micah v. 2.

Hosea's Prophecy of Christ's Flight into Egypt.

“ When Israel was a child, then I loved him, and called my son out of Egypt.”—Hosea xi. 1.

Zechariah's Prophecy of Christ's Riding into Jerusalem.

“ Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem ; behold, thy King cometh unto thee ; he is just, and having salvation : lowly, and riding upon an ass, and upon a colt, the foal of an ass.”—Zech. ix. 9.

Zechariah's Prophecy of Christ's being Sold.

“ And I said unto them, if ye think good, give me my price ; and if not, forbear ; so they weighed for my price thirty pieces of silver.”—Zech. xi. 12.

Zechariah's Prophecy of Christ being God and Man.

“ Awake, O sword, against my shepherd, against the man that is my fellow, saith the Lord of Hosts.”—Zech. xiii. 7.

Zechariah's Prophecy of the Desertion of the Apostles.

“ Smite the shepherd, and the sheep shall be scattered.”—Zech. xiii. 7.

Sing.

[*Tune—China.*
References.

The woman's seed shall surely tread,
Tho' wounded, on the serpent's head.
In Abraham, Isaac, Jacob's seed,
Shall all the earth be bless'd indeed.

} Gen. iii. 15.
} Gen. xii. 3.

Judea's sceptre shall not cease,
Till Shiloh come, the Prince of Peace.
His place of birth, his line, his tribe,
The prophets carefully describe.

} Gen. xlix. 10.
} Micah v. 2.

Born of a virgin he shall be,
Immanuel, God with us, is he.
These records, in the hands of Jews,
Prove the Messiah they refuse.

} Isa. vii. 13, 14.

The mode of using these Prophecies in our Infants' Schools is,—first, by the Children themselves; secondly, by the Teacher.

It is to be understood, that the Children have partially acquired a knowledge of them by oral instruction.

1. A child, placed in the rostrum, calls aloud the name of some one of his schoolfellows, who rises; he is then desired to repeat some particular prophecy, which having done, he sits down; when the name of another child is called, &c. Sometimes, for a change, the children, in turn, may put the questions to the one in the rostrum.

2. The Teacher's method is to make one or more of them a gallery lesson, or otherwise. We select the following for

Example.

T. Repeat David's prophecy of Christ's resurrection?—

C. "Thou shalt not leave my soul in hell, nor suffer thy Holy One to see corruption."—Psalm xvi. 11.

T. What am I to understand by—"Thou shalt not leave my soul in hell?"—*C.* That Christ should not be left in the grave.

T. What is meant by "seeing corruption?"—*C.* For the body to rot in the grave, and turn to dust.

T. How did not Christ's body see corruption?—*C.* Because it was raised from the dead.

T. How long did his body remain in the grave?—*C.* Three days and three nights.

T. Will our bodies always remain in the grave?—*C.* No; Christ will raise them up at the last day.

T. Did any one see Jesus after his resurrection?—*C.* Yes; several.

T. Who were they?

C. 1. Mary Magdalene, who thought he was the gardener John xx. 15.

2. The women, when he said, "All hail." Mark xxviii. 9.

3. Two disciples, as they were going to the village Emmaus Luke xxiv. 31.

4. Simon Peter Luke xxiv. 34.

5. The disciples, when Thomas was absent. Luke xxiv. 36.

6. The disciples, when Thomas was present John xx. 26.

7. The disciples, when they were fishing. John xxi. 4.

8. The disciples, on a mountain in Galilee Matt. xxviii. 16.

9. James, one of the disciples 1 Cor. xv. 7.

10. The disciples, when he ascended up to heaven Luke xxiv. 51.

T. When did these several appearances take place?—

C. The first five were on Sunday, the day of his resurrection; the sixth was on Sunday, the eighth day after his resurrection; and the tenth was on the fortieth day after his resurrection.

T. How long was Jesus upon earth after his resurrection?

—*C.* Forty days.

T. Did he speak to any one whilst he was on the earth?—

—*C.* Yes; to his disciples, with whom he ate and drank.

Acts x. 41.

Sing, Mary's Tears.

At dawning of day, came Mary away,
To see the sepulchre, and mourn;
But what was her fear an angel to hear,
Say, Mary,—the Master is gone.

Surpriz'd at the sound, in silence profound,
Whilst trembling she stood at the stone;
But none could she find, to comfort her mind;
Poor Mary!—the Master is gone.

Love flow'd from her eyes, love heav'd in her sighs;
How pensive she utter'd her moan;
The stone is remov'd, lost is all that she lov'd;
Ah, Mary!—the Master is gone.

“ In vain was my care, these perfumes to prepare,
“ Or attempt to embalm him alone;
“ Taken hence from my view, what, alas, shall I do!
“ Ah, Mary!—the Master is gone.”

“ Hallelujahs arise—assist me, ye skies,—
“ I no longer for happiness roam;
“ Hence sorrow—hence care, for I now can declare
“ Rabboni—the Master is come.”

This, it is presumed, will be found sufficient, so as to enable an inexperienced Teacher to take up any other prophecy, which he will find both delightful and profitable to his own soul.

SCRIPTURE ALPHABETS.

[Tune—Portugal New.]

- A** is for Angel, that praises the Lord.
B is for Bible, God's most holy word.
C is for Church, where the righteous resort.
D is for Devil, who wishes our hurt.
E is for Eve, who was mother of all.
F is for Felix, who trembled at Paul.
G's for Goliath, whom David brought low.
H is for Heav'n, where the faithful will go.
I is for Isaac, the darling it seems.
J is for Joseph, who told Pharaoh's dreams.
K is for Korah, the rebel struck dead.
L is for Lot, who from Sodom was led.
M is for Moses, a great man of God.
N is for Noah, preserv'd from the flood.
O is for Og, a great Giant destroyed.
P is for Peter, who Jesus denied.
Q is for Quails, a sad curse in disguise.
R is for Rahab, who hid the two spies.
S is for Saviour, and Jesus is such.
T is for Thomas, who doubted too much.
U is for Uzzah, who died for his sin.
V is for Vashti, the hard-fated Queen.
W's for Whale, to Jonah a dread.
X is a cross, upon which Jesus bled.
Y is for yoke, 'tis the badge of a slave.
Z is for Zaccheus, whom Jesus did save.

[Tune—Portugal New.]

- A** stands for Adam, of mankind the first.
B stands for Balak, who would Israel curse.
C stands for Canaan, the Jews promis'd rest.
D stands for David, whom God often bless'd.
E stands for Esau, his birth-right he sold.
F stands for Famine, once mighty we're told.
G stands for Gallio, who car'd not for God.
H stands for Herod, who shed infant's blood.
I stands for Israel, good Jacob's new name.
J stands for Joseph, his son of great fame.

K stands for Korah, of Moses' line.
L stands for Laban, whom Jacob did find.
M stands for Moses, he Israel did guide.
N stands for Nebo, the mount where he died.
O stands for Olives, where Christ was oft found.
P stands for Pharaoh, who in th' Red Sea was drown'd.
Q stands for Quails, on which Israel were fed.
R stands for Rachel, who mourn'd for her dead.
S stands for Samuel, a prophet from youth.
T stands for Thomas, who doubted the truth.
U's for Uriah, who in battle did fall.
V stands for Viper, that fasten'd on Paul.
W's for Wisdom, bestowed on a King.
X stands for Christ, whose praises we'll sing.
Y stands for Youngest, the prodigal son.
Z stands for Zimri, and now we have done.

A is for Athens, a place where Paul went.
B is for Bethlehem, where the Wise Men were sent.
C is for Carmel, a mountain we're told.
D is for Dothan, where Joseph was sold.
E is for Eden where Adam did sin.
F's for Fair Haven, where ships can go in.
G is for Goshen, a rich and good land.
H is for Horeb, where Moses did stand.
I is for Italy, where Rome stood so fair.
J is for Joppa, and Peter lodg'd there.
K is for Kadesh, where Miriam died.
L is for Lebanon, can't be denied.
M is for Moab, where Balaam was led.
N is for Nod, where wicked Cain fled.
O is for Olives, where Christ oft did go.
P is for Patmos, where John was, I know.
Q is for Quicksands, where ships oft are drawn.
R is for Ramah, where Samuel was born.
S is for Sychar, and there was a well.
T is for Tarsus, where Saul once did dwell.
U is for Ur, from whence Abram came.
V is for valley, and such I could name.
W's for wilderness, where many did sin.
X not a place named in Scripture begins
Y is for Yesterday, our God still the same.
Z is for Zion, a mount of great fame.

The manner of using these Alphabets is, for a child to stand in the rostrum, having 26 squares of wood, on which are painted the letters of the alphabet, great and small. The child then holding up the square, on which the letters *A. a.* are drawn, calls aloud—"A stands for Angel, that praises the Lord;" which the children, looking at the letters, repeat after him. He then holds up *B. b.*, and so on throughout the whole 26 squares. Thus the children become familiarized with the letters, and at the same time their little minds are stored with Scripture truths; which, under the teaching of the Holy Spirit, may lead them "to a knowledge of Him, whom to know is life eternal."

JESUS OUR FRIEND.—ALPHABETICALLY.

A.—*Almighty Friend.*

And what is the exceeding greatness of his power to usward who believe, according to the working of his *mighty* power Eph. i. 19.

B.—*Bountiful Friend.*

But my God shall supply *all* your need according to his riches in glory by Christ Jesus Phil. iv. 19.

C.—*Careful Friend.*

Casting all your *care* upon him; for he *careth for you*..... 1 Peter v. 7.

D.—*Divine Friend.*

I and my Father are *one* John x. 30.

E.—*Encouraging Friend.*

But he said unto them, It is I; *be not afraid* John vi. 20.

F.—*Faithful Friend.*

Let us hold fast the profession of our faith without wavering; for *He is faithful* that promised Heb. x. 23.

G.—*Good Friend.*

Behold therefore the goodness and severity of God: on them who felt severity; but toward thee, *goodness*, if thou continue in his goodness; otherwise thou also shalt be cut off..... Rom. xi. 22.

H.—*Holy Friend.*

And they cried with a loud voice, saying, How long, O Lord, *holy* and true, dost thou not judge and avenge our blood on them that dwell on the earth? ... Rev. vi. 10.

I.—*Incarnate Friend.*

And the word was *made flesh*, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth John i. 14.

J.—*Just Friend.*

I can of mine own self do nothing: *as I hear, I judge*: and my judgment is *just*; because I seek not mine own will, but the will of the Father, who hath sent me John v. 30.

K.—*Kind Friend.*

That in the ages to come he might shew the exceeding riches of his grace in his *kindness toward us* through Christ Jesus Eph. ii. 7.

L.—*Loving Friend.*

As the Father hath loved me, *so have I loved you*: continue ye in my love John xv. 9.

M.—*Merciful Friend.*

But God, who is *rich in mercy*, for his great love wherewith he loved us Eph. ii. 4.

N.—*Noble Friend.*

And hath put *all things under his feet*, and given him to be the *head over all things* to the church Eph. i. 22.

O.—Omnipotent Friend.

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high Heb. i. 3.

P.—Precious Friend.

Unto you therefore which believe *he is precious*: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner 1 Pet. ii. 7.

Q.—Quickening Friend.

For as the Father raiseth up the dead, and quickeneth them; even so *the Son quickeneth* whom he will John v. 21.

R.—Righteous Friend.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and *righteousness* and sanctification, and redemption 1 Cor. i. 30.

S.—Saving Friend.

Who hath *saved us*, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began 2 Tim. i. 9.

T.—Teaching Friend.

Take my yoke upon you, and *learn of me*; for I am meek and lowly in heart; and ye shall find rest unto your souls Matt. xi. 29.

U.—United Friend.

I am the Vine, ye are the branches; he that abideth *in me*, and I *in him*, the same bringeth forth much fruit; for without me ye can do nothing John xv. 5.

V.—Valuable Friend.

Yea, doubtless, and I count all things but loss for the *excellency of the knowledge* of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ .. Phil. iii. 8.

W.—Wise Friend.

In whom are hid all the *treasures of wisdom* and knowledge Col. ii. 3.

Y.—Youth-loving Friend.

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven Matt. xix. 14.

Z.—Zealous Friend.

And his disciples remembered that it was written, The *zeal* of thine house hath eaten me up John ii. 17.

Use the above Lesson after the same manner as the Prophecies.

SINS RECORDED IN SCRIPTURE.

Sins.	Examples.	References.
Cruelty.	Jezebel.	1 Kings xxi.
Delaying Repentance.	Felix.	Acts xxiv.
Disobedience to Parents.	{ Absalom.	2 Sam. xviii.
Drunkenness.	Benhadad.	1 Kings xx.
Envy.	Joseph's Brethren.	Gen. xxxvii.
False Security.	Rich Fool.	Luke xii.
Hardness of Heart.	Pharaoh.	Exod. ix.
Idleness.	Five foolish Virgins.	Matt. xxv.
Idolatry.	Jeroboam.	1 Kings xii.
Impiety.	Belshazzar.	Daniel v.
Ingratitude.	Chief Butler.	Gen. xl.
Lying.	Gehazi.	2 Kings v.
Mocking.	{ Children destroyed by Bears.	{ 2 Kings ii.

Sins.	Examples.	References.
Murder.	Cain.	Gen. iv.
Opposing the Gospel.	Elymas.	Acts xiii.
Pride.	Nebuchadnezzar.	Daniel iii.
Sabbath-breaking.	{ The Man stoned by the Congregation of Israel. }	Numb. xv.
Self-murder.		
Slander.	Judas.	Matt. xxvii.
Swearing.	Shimei.	2 Sam. xvi.
Theft.	Shimei.	2 Sam. xvi.
Treason.	Achan.	Joshua vii.
Unbelief.	Ahithophel.	2 Sam. xv.
Worldly-mindedness.	Lot's Wife.	Gen. xix.
	Demas.	2 Tim. iv.

THE SCRIPTURAL WISH.

Daniel's wisdom may I know,
 Stephen's faith and spirit too ;
 John's divine communion feel,
 Moses' meekness, Martha's zeal ;
 May I, with unwearied Paul,
 Win the day, and conquer all ;
 Mary's love may I possess,
 Lydia's tender heartedness ;
 Peter's ardent spirit feel,
 And, like him, to Christ appeal ;
 Like young Timothy, may I
 Every sinful passion fly ;
 Job's long patience may I know,
 David's true devotion too ;
 Samuel's early habits wear,
 Lazarus's happy portion share ;
 May Isaiah's hallow'd fire
 All my fervent heart inspire ;
 Mine be Jacob's wrestling prayer,
 Jabez's honour, Joshua's care ;
 Joseph's purity impart,
 Isaac's meditative heart ;
 Abraham's friendship, how sublime !
 Might I call that blessing mine ;
 But more than all, may I pursue
 The lovely pattern Jesus drew ;

And in my life and conduct show
 How He convers'd, and liv'd below ;
 And imitate my suffering Lord,
 Till all his Image is restored

LESSON ON NUMBER SEVEN.

References.

1. God blessed the seventh day, and hallowed it Gen. ii. 3.
2. Noah had seven days warning of the flood Gen. vii. 4.
3. He was desired to take into the ark fowls of the air by sevens, and clean beasts by sevens..... Gen. vii. 2.
4. The ark touched the ground on the seventh month..... Gen. viii. 4.
5. In seven days a dove was sent out, and again in seven days after..... Gen. viii. 10.
6. Joseph foretold seven years of plenty, and seven years of famine, by King Pharaoh's dreams of the seven ears of corn, and seven kine Gen. xli. 25-27.
7. Nebuchadnezzar was seven years as a beast Daniel iv. 16.
8. The fiery furnace was heated seven times hotter than usual, for Shadrach, Meshach, and Abednego Daniel iii. 19.
9. Seven of Saul's sons were hanged, to stay a famine 2 Sam. xxi. 9.
10. Job's friends sat with him seven days and seven nights, and offered seven bullocks, and seven rams, as an atonement for their wickedness..... Job. xlii. 8.
11. Miriam was cleansed of her leprosy, by being shut up seven days Numb. xii. 15.
12. Solomon was seven years building the temple, and feasted seven days at the dedication 1 Kings vi. 38.
13. Naaman was cured of his leprosy after having dipped seven times in the River Jordan..... 2 Kings v. 14.

References.

14. The men of Jabesh Gilead fasted seven days, after having buried the bones of Saul, and his three sons, under a tree in Jabesh 1 Sam. xxi. 13.
15. The walls of Jericho fell down, after having been encompassed seven days by Joshua, and seven Priests, blowing seven trumpets of rams' horns Josh. vi. 15-20.
16. Gehazi went down to the water-side seven times, before he saw the small cloud like a man's hand 1 Kings xviii. 44.
17. Christ fed upwards of four thousand people on seven loaves, and a few small fishes Matt. xv. 36.
18. Christ informs Peter, that he ought not only to forgive his brother seven times, but until seventy times seven Matt. xviii. 22.

LESSON ON NUMBER FORTY.

It rained forty days and forty nights, when God brought the flood upon the earth, which destroyed all mankind, except Noah and his family Gen. vii. 17.

Moses fasted forty days and forty nights, when he received the ten commandments from God on Mount Sinai Exod. xxiv. 18.

Moses sent out twelve spies, who were forty days searching the land of Canaan, to which the people were going Numb. xiii. 25.

The Israelites, because of their wickedness, wandered about the wilderness full forty years .. Psalm xcv. 10.

Goliath the giant defied the armies of Israel, day after day for forty days, before he was slain by David, the youngest son of Jesse the Ephrathite 1 Sam. xvii. 16.

The prophet Elijah fasted forty days on his journey to Mount Horeb, after having eaten of the food provided for him by the angel 1 Kings xix. 8.

References.

The prophet Ezekiel bore the iniquities of the house of Judah forty days, being one day for each year's guilt.....

Ezek. iv. 6.

The prophet Jonah cried, "Yet forty days and Nineveh shall be overthrown." God however spared it, because the king and people humbled themselves, and repented in sackcloth and ashes

Jonah iii. 4.

Jesus was tempted of Satan forty days in the wilderness

Matt. iv. 2.

He continued on earth forty days after his resurrection from the dead, (Acts i. 3.) and was seen at ten different times:—

1. By Mary Magdalen, who thought he was the gardener

John xx. 15.

2. By the women when He said, "All hail

Mark xxviii. 9.

3. By two of the disciples as they were going to the village Emmaus

Luke xxiv. 31.

4. By Simon Peter.....

Luke xxiv. 34.

5. By the disciples when Thomas was absent

Luke xxiv. 36.

6. By the disciples when Thomas was present

John xx. 26.

7. By the disciples when they were fishing

John xxi. 4.

8. By the disciples on a mountain in Galilee.....

Matt. xxviii. 16.

9. By James, one of the apostles.....

1 Cor. xv. 17.

10. By the disciples on the day of his ascension to heaven

Luke xxiv. 51.

Jerusalem was destroyed by Titus, the Roman Emperor, forty years after Christ's ascension to Heaven.

CONTRASTS.

The Righteous and the Wicked.

Say ye to the righteous, that it shall be well with *him*, for they shall eat the fruit of their doings.....

Isaiah iii. 10.

Woe unto the wicked ! it shall be ill with him ; for the reward of his hands shall be given him Isaiah iii. 11.

Many sorrows shall be to the wicked ; but he that trusteth in the Lord, mercy shall compass him about Psalm xxxii. 10.

Whoso walketh uprightly shall be saved, but he that is perverse in his ways shall fall. Prov. xxviii. 18.

The path of the just is as a shining light ; the way of the wicked is as darkness ; they know not at what they stumble Prov. iv. 18, 19.

The righteous is delivered out of trouble, and the wicked cometh in his stead Prov. xi. 8.

The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just Prov. iii. 33.

The fear of the Lord prolongeth days, but the years of the wicked shall be shortened Prov. x. 27.

The fear of the wicked it shall come upon him, but the desire of the righteous shall be granted Prov. x. 24.

The hope of the righteous shall be gladness, but the expectation of the wicked shall perish Prov. x. 28.

The wicked is driven away in his wickedness, but the righteous hath hope in his death Prov. xiv. 32.

The memory of the just is blessed, but the name of the wicked shall rot Prov. x. 7.

The wicked is snared by the transgression of his own lips, but the just shall come out of trouble Prov. xii. 13.

God will not cast away a perfect man, neither will he help the evil doers Job viii. 20.

Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt .. Daniel xii. 2.

The importance of such a Lesson as the above, must be obvious ; but it will require the Teacher to be very careful in explaining some parts thereof, as well as the meaning of

some words made use of. No better method of effecting this can be suggested by us, than that of holding a simple and familiar conversation with the children on some of the striking characters mentioned in the Bible, as Cain, Absalom, Achan, Abel, Isaac, Jacob, Joseph, &c.

The method of using this Lesson is, by calling out two children, each taking a character, the School generally repeating after them.

THE OFFICES OF ANGELS.

First.—To God.

	References.
They attend on God	1 Kings xxii. 19.
They praise and magnify him	Rev. vii. 11.
They are his messengers	Luke i. 11.

Second.—To Jesus Christ.

They foretold his conception	Luke i. 30, 31.
They declared his birth	Luke ii. 9—11.
They warned him of danger	Matt. ii. 13, 14.
They ministered to him in temptation ..	Mark i. 13.
They comforted him in his agony	Luke xxii. 43.
They opened his grave at his resurrection	Matt. xxviii. 2.
They witnessed his resurrection to others	Luke xxiv. 23.
They attended his ascension to heaven..	Acts i. 10, 11.
They praise him in heaven	Rev. v. 11, 12.
They make known his will on earth....	Rev. i. 1.
They will come with him to judgment ..	Mark viii. 38.
They will divide the wicked from the just	Matt. xiii. 49, 50.

Third.—To Man.

They guard the people of God	Psalms xxxiv. 7.
They help us against our enemies	Daniel vi. 22.
They carry the soul to heaven	Luke xvi. 22.

The people of God have—1. God's power; 2. Christ's mediation; 3. The Spirit's teaching; and 4. The care of angels; all engaged for their happiness in this world, and in that which is to come.

This Lesson is given out by two Monitors. One gives the offices, the other the Scripture references; each of

which, in the hands of a judicious Teacher, will be found a ground work for many pleasing and profitable conversations.

Sing.

[*Tune—Lydia.*

Immortal angels, bright and fair, &c. (*See Infants' Hymns.*)

WHO ARE BLESSED.

References.

- Blessed are they that mourn, for they shall be comforted Matt. v. 4.
- Blessed are the meek, for they shall inherit the earth Matt. v. 5.
- Blessed are they that do hunger and thirst after righteousness, for they shall be filled Matt. v. 6.
- Blessed are the merciful, for they shall obtain mercy Matt. v. 7.
- Blessed are the pure in heart, for they shall see God Matt. v. 8.
- Blessed are the peace-makers, for they shall be called the children of God Matt. v. 9.
- Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven Matt. v. 10.
- Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners Psalm. i. 1.
- Blessed is he whose transgressions are forgiven Psalm xxxii. 1.
- Blessed is the man whom thou choosest, O God Psalm lxxv. 4.
- Blessed is the man whom thou chastenest, O God ... Psalm xciv. 12.
- Blessed is the man that heareth me, watching daily at my gates Prov. viii. 34.
- Blessed are they that hear the Word of God, and keep it Luke xi. 28.
- Blessed are those servants, whom the Lord, when he cometh, shall find watching Luke xii. 37.
- Blessed is the man that endureth temptation James i. 12.
- Blessed are the dead which die in the Lord Rev. xiv. 13.

References.

Blessed and holy is he that hath part in the first resurrection	Rev. xx. 6.
Blessed are they that do his commandments	Rev. xxii. 14.
Blessed are they that put their trust in the Lord	Psalm ii. 12.
Blessed are they that dwell in thy house.	Psalm lxxxiv. 4.
Blessed are they who are called to the marriage supper	Rev. xix. 9.
Blessed is he that considereth the poor...	Psalm xli. 1.
Blessed is he that cometh in the name of the Lord	Matt. xxi. 9.
Blessed is the man that maketh the Lord his trust	Psalm xl. 4.

For using, see Note on Order of Creation, Page 8.

Sing.

Woe to the souls that never pray, &c. (*See Infants' Hymns.*)

SCRIPTURE HARMONY.

Precept. Make you a new heart, and a new spirit, for why will you die?...	Ezek. xviii. 31.
Prayer. Create in me a clean heart, O God; and renew a right spirit within me	Psalm li. 10.
Promise. A new heart also will I give you, and a new spirit will I put within you	Ezek. xxxvi. 26.
Precept. Turn ye, turn ye, from your evil ways; for why will ye die? ...	Ezek. xxxiii. 11.
Prayer. Turn thou me, and I shall be turned; for thou art the Lord my God	Jer. xxxi. 18.
Promise. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob	Rom. xi. 26.

- Precept.** Cast away from you all your transgressions Ezek. xviii. 31.
- Prayer.** Take away all iniquity Hosea xiv. 2.
- Promise.** Thine iniquity is taken away, and thy sin purged Isaiah vi. 7.
- Precept.** Wash ye, make you clean..... Isaiah i. 16.
- Prayer.** Wash me thoroughly from mine iniquity, and cleanse me from my sin Psalm li. 2.
- Promise.** I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you Ezek. xxxvi. 25.
- Precept.** Keep thy heart with all diligence. Prov. iv. 23.
- Prayer.** O! Keep my soul, and deliver me. Psalm xxv. 20.
- Promise.** I, the Lord, do keep it; lest any hurt it, I will keep it night and day Isaiah xxvii. 3.
- Precept.** Believe in the Lord your God ... 2 Chron. xx. 20.
- Prayer.** Lord, I believe, help thou mine unbelief Mark ix. 24.
- Promise.** They shall trust (or believe) in the name of the Lord Zeph. iii. 12.
- Precept.** Keep my commandments and live. Prov. vii. 2.
- Prayer.** Deal bountifully with thy servant, that I may live, and keep thy word..... Psalm cxix. 17.
- Promise.** I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them..... Ezek. xxxvi. 27.

Another.

- Precept.** Watch and pray that ye enter not into temptation Matt. xxvi. 41.
- Prayer.** Hear my prayer O Lord, and let my cry come unto thee Psalm cii. 1.

References.

- Promise.** And all things whatsoever ye shall ask in prayer believing, ye shall receive Matt. xxi. 22.
- Precept.** Men ought always to pray and not to faint Luke xviii. 1.
- Prayer.** Let my prayer be set before thee as incense, and the lifting up of my hands, as the evening sacrifice Psalm cxli. 2.
- Promise.** If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him James i. 5.
- Precept.** For all the promises of God in him are yea, and in him Amen, unto the glory of God by us ... 2 Cor. i. xx.
- Prayer.** Preserve me O God, for in thee do I put my trust Psalm xvi. 1.
- Promise.** In all thy ways acknowledge him, and he shall direct thy paths... Prov. iii. 6.
- Precept.** Blessed is the man that maketh the Lord his trust Psalm xl. 4.
- Prayer.** And the Apostles said unto the Lord, increase our faith Luke xvii. 5.
- Promise.** Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength Isaiah xxvi. 4.
- Precept.** My son despise not the chastening of the Lord, neither be thou weary of his correction Prov. iii. 11.
- Prayer.** Consider mine affliction, and deliver me O Lord, for I do not forget thy law..... Psal. cxix. 153.
- Promise.** He shall deliver thee in six troubles, yea, and in seven there shall no evil touch thee Job v. 19.
- Precept.** Repent ye for the kingdom of heaven is at hand Matt. iii. 2.
- Prayer.** Hide thy face from my sin, and blot out all mine iniquities..... Psalm li. 9.

Promise. Let the wicked forsake his way,
and the unrighteous man his
thoughts; and let him return
unto the Lord, and he will
have mercy upon him; and to
our God, and he will abundantly
pardon Isaiah lv. 7.

Sing.

[Tune—*Chelsea*.

How well thy blessed truths agree!
How wise and holy thy commands!
Thy promises, how firm they be!
How firm our hope and comfort stands.

Should all the forms that men devise,
Assault my faith with treach'rous art,
I'd call them vanity and lies,
And bind the Gospel to my heart.

This Lesson is given out by three Monitors.—First Monitor, the *Precept*. Second Monitor, the *Prayer*. Third Monitor, the *Promise*. It may be considered one of the most useful Lessons introduced. Here is not only Jehovah's command, but the medium, prayer, by which we may derive assistance from him to fulfil that command, and the blessed promises of eternal life to such as obey. The pious and faithful Teacher will so easily discover the application of such a Lesson, that we think it useless to enter further into it.

NAMES GIVEN TO JESUS CHRIST.

Adam the Second.	Captain.
Advocate.	Chief among Ten Thousand.
Author and Finisher of Faith.	Consolation.
Anointed.	Corner Stone.
Beloved.	Counsellor.
Bread of Life.	Day Star.
Bridegroom.	Desire of Nations.

E

Door.
 Emmanuel.
 First and Last.
 Forerunner.
 Friend of Sinners.
 God.
 Head of the Church.
 Horn of Salvation.
 Husband.
 Jah.
 Judge.
 King.
 Lamb.
 Light.
 Lion.
 Mediator.
 Messiah.
 Morning Star.

Prince.
 Prophet.
 Ransom.
 Redeemer.
 Refiner.
 Refuge.
 Rock.
 Rose.
 Shepherd.
 Shield.
 Shiloh.
 Sun.
 Truth.
 Vine.
 Way.
 Well.
 Wisdom.
 Witness.

ALL in ALL.

This Lesson is used by a Monitor from the Rostrum, the children, as usual, repeating after him ; after which, some such questions as follows, may be put by the Teacher.

T. Who was the first man ?---**C.** Adam.

T. Who was the second Adam ?---**C.** The Lord from heaven.

T. What command did God give to Adam ?---**C.** That he should not eat of the fruit of the tree of knowledge.

T. What new command did Jesus Christ give to his disciples ?---**C.** That they should love another.

T. Did Adam obey God ?---**C.** No, he disobeyed him.

T. Did Jesus Christ ever commit sin ?---**C.** No, he was without spot or wrinkle, or any such thing.

T. What did Adam bring into the world by sin ?---**C.** death.

T. What did Jesus Christ bring into the world ?---**C.** Glad tidings of great joy, &c.

And in this manner may any other name given to Christ be profitably conversed upon by the Teacher and children.

CHRIST ALL IN ALL.

A Dialogue.

- Q.** Kind Teacher, I am come to learn
In this short plain address,---
By asking questions, that concern
My endless happiness.
- A.** Yes, child ; but if you'd learn to run
The great salvation race,
Know, that the name of Christ alone
Can answer ev'ry case.
- Q.** By sin, my God and all is lost,---
Oh where may God be found ?
- A.** In Christ ; for so the Holy Ghost
Shews by the Gospel sound.
- Q.** But how shall I escape and flee
Th' avenging wrath of God ?
- A.** In Christ, who bore upon the tree
That whole amazing load.
- Q.** Then where's my title, right, or claim
To Heav'n's eternal bliss ?
- A.** In Christ alone, that glorious name,---
The Lord our Righteousness.
- Q.** But mayn't the spirit, weak as grass,
Fail, ere it reach its length ?
- A.** Jesus, the Lord,---thy Righteousness---
Will be the Lord, thy Strength.
- Q.** But may not Justice interpose,
And stand in Mercy's way ?
- A.** Jesus did all the debt thou owest,
To Divine Justice pay.
- Q.** Where may mine eyes the pardon spy,
Unto my saving good ?
- A.** In Christ's free promise, see it lie---
In his atoning blood.

Q. Repentance must attend---but whence
Shall I this grace receive?---

A. Christ is exalted as a Prince,
All needful grace to give.

Q. But how shall faith be had? Alas!
I find I can't believe;

A. Christ is the Author of that grace;
And faith is His to give.

Q. But where shall I be safe at last,
From hell and endless death?

A. Christ is a Refuge from the blast
Of everlasting wrath.

Q. Why, Sir, is Christ the whole you say?
No answer else I find—

A. Because, were Christ, our All, away,
There's nothing left behind.

The preceding Lesson is used in the Rostrum, by two Monitors; after which, the children should be questioned, or conversed with, on the subjects, and bring forward Scripture proofs, &c.

PARABLES OF JESUS CHRIST.

	References.
The relapsed Demoniac	Matt. xii. 43—45.
Sower and the Seed	Matt. xiii. 1—23.
Tares and the Wheat	Matt. xiii. 24—43.
Springing Seed	Mark iv. 26—29.
Grain of Mustard Seed	Matt. xiii. 31, 32.
Leaven	Matt. xiii. 33—35.
Hidden Treasure	Matt. xiii. 44.
Pearl of Great Price	Matt. xiii. 45, 46.
Net cast into the Sea.....	Matt. xiii. 47—53.
Unmerciful Servant	Matt. xviii. 21—35.
Labourers in the Vineyard.....	Matt. xx. 1—16.
Wicked Husbandmen	Matt. xxi. 33—46.

	References.
Obedient and Disobedient Sons	Matt. xxi. 28—32.
Wedding Garment	Matt. xxii. 1—14.
Ten Virgins.....	Matt. xxv. 1—13.
Good Samaritan	Luke x. 30—38.
Rich Fool	Luke xii. 16—21.
Barren Fig Tree	Luke xiii. 6—9.
Lost Sheep	Luke xv. 1—7.
Lost Piece of Money.....	Luke xv. 8—10.
Prodigal Son	Luke xv. 11—32.
Unjust Steward	Luke xvi. 1—13.
Rich Man and Lazarus	Luke xvi. 19—31.
Unjust Judge	Luke xviii. 1—8.
Publican and Pharisee	Luke xviii. 9—14.
Talents	Matt. xxv. 14—30.

In the general instruction of the School by this Lesson, one, two, three, or more children may be called out, each one giving out the subject of the Parable, and where it may be found in the New Testament; after which, the Teacher may sometimes take up any one, and question the children as to its meaning. We subjoin an example.

T. What is a parable?—*C.* An instructive story.

T. Who spake the parables we have now been repeating?—*C.* Jesus Christ.

T. Why did Jesus Christ instruct his disciples by parables?—*C.* That they might the better understand the lesson he wished to teach them.

T. In the parable of the tares among the wheat, who is meant by the man sowing the good seed?—*C.* Jesus Christ.

T. What by the field?—*C.* The world.

T. What by the good seed?—*C.* Good people.

T. What by the tares?—*C.* Wicked people.

T. Who by the enemy?—*C.* Satan.

T. What by the harvest?—*C.* The end of the world.

T. Who are meant by the reapers?—*C.* The angels of God.

T. On the whole, what may we learn from this parable?—*C.* That, although God permits good and bad people to live together in this world, they will be separated in the next.

T. Who will separate them?—*C.* The angels of God.

T. What will be done with the wicked?—*C.* Sent to everlasting misery.

T. What with the good?—*C.* They will be received into heaven, where they will shine as the sun, in the kingdom of God their Father, throughout the countless ages of eternity.

T. May you, and I, dear children, be made partakers of this blessedness.

Sing: [Tune—*Portugal New.*

He spake of the Sower, who scatter'd the seed.
 The Tares 'mong the Wheat, which some wanted to weed.
 The Leaven conceal'd in three measures of meal.
 The Treasure that one took and hid in a field.
 Th' Unmerciful Man, whom his kind Lord forgave,
 On his poor fellow-servant no mercy would have.
 Ten Virgins, of whom five were wise and awake;
 The other five slumber'd, nor oil did they take.
 The Master, who Talents to his servants did give.
 The Prodigal Son, who in riot would live.
 The Rich Fool, that hoarded his wealth in great store,
 Would pull down his barns, and build up many more.
 A Samaritan, kindly, the poor man relieves,
 Who, in trav'ling to Jericho, fell among thieves.
 The Fig Tree, on which no fruit could be found,
 By mercy is spared another year round.
 The Lost Sheep recover'd, that wander'd astray,
 Causes greater rejoicing than many that stay.
 The poor man with sores, laid at Dives's gate,
 After death was exalted o'er him, who was great.
 Two Men that went down to the Temple to pray,
 The one, who was humble, came happy away.
 The Shepherd so good, kept his flock from alarms,
 Both the young and the tender he bore in his arms.
 That Shepherd is Jesus;—the lambs who are weak,
 Are we little children;—then Him let us seek.
 In his arms he will bear us to happier folds,
 Free from sin and from sorrow, while eternity rolls!

MIRACLES OF JESUS CHRIST.

References.

Raising the dead	.....	Luke vii.—viii. John xi.
Healing the sick	.....	Mark iii. Luke iv.—v. &c.
Cleansing the lepers	.....	Matt. viii. Luke xvii.
Casting out devils	.....	Luke iv. Matt. viii. Luke viii.
Making the deaf to hear	.....	Mark vii.
Making the dumb to speak	....	Matt. ix.—xii.
Making the blind to see	.....	Matt. ix.—xx. John ix.
Walking on the sea	.....	Matt. xiv. 22-23.
Calming the tempest	.....	Matt. viii. 23-27.
Feeding five thousand men, with five barley loaves, and two small fishes	.....	John vi. 1-15.
Feeding four thousand men, with seven barley loaves	.....	Matt. xv. 32-39.
The tribute money	.....	Matt. xvii. 24-27.
Escaping the Jews, by making himself invisible	.....	John viii. 59.
Cursing the barren fig-tree	..	Matt. xxi. 18-22.
Miraculous draught of fishes	..	Luke v. 1-11.
Turning water into wine	.....	John ii. 1-11.

This Lesson is used in the same manner as the preceding one. The following is a specimen of our mode of applying it.

T. What is a miracle?—*C.* Something that man cannot perform without the power of God.

T. Who performed the miracles we have been speaking of?—*C.* Jesus Christ.

T. Did ever any one, beside Jesus Christ, perform a miracle?—*C.* Yes.

T. Who?—*C.* Moses, Joshua, Elijah, Elisha, and the Apostles.

T. Who gave these persons the power to work miracles?—*C.* God.

T. Who gave Jesus Christ that power?—*C.* No one; for he was God, and, therefore, wrought them by his own power.

T. Why did Jesus Christ perform miracles?—

C. To show that he was the Son of God, and equal in power with God.

T. How did he perform them?—**C.** By a word, or touch; sometimes on persons who were near, and on others who were at a great distance.

T. What did he generally require of those on whom he performed miracles?—**C.** Faith.

T. Are we able, in any way, to imitate Jesus Christ in his miracles?—**C.** Yes; by doing all the good that lies in our power.

T. Will Jesus Christ bless the endeavours of a little child, in doing good to others?—**C.** Yes; for he hath declared, in *Matt. v. 7.*—"Blessed are the merciful, for they shall obtain mercy."

This Lesson may be extended, by the Teacher's inquiring of the children the names of those persons who were raised from the dead, restored to sight, &c., and other circumstances connected with these events.

Sing.

[*Tune—Alfred.*]

He caused the deaf his voice to hear;
 The dumb proclaim'd their Saviour near;
 The blind rejoic'd to have their sight,
 And the lame leap'd with great delight.
 Diseases at his bidding fled,
 And life re-visited the dead;
 He bade the raging tempest flee;
 He calmly walk'd upon the sea.
 And wond'ring multitudes he fed,
 With a few fish, and loaves of bread;
 By his own power he left that grave,
 To which he stoop'd, our souls to save;
 And numerous witnesses record
 The resurrection of our Lord.

CHARACTER OF JESUS CHRIST, OUR EXAMPLE.

	References.
Compassion to the distressed	..... <i>Matt. xx. 34.</i>
Contentment in a low condition	..... <i>Luke ix. 58.</i>

	References.
Early Piety	Luke ii. 49.
Forgiveness of injuries	Luke xxiii. 34.
Grief for the sins of others	Mark iii. 5.
Humility of mind	Matt. xi. 29.
Obedience to Parents	Luke 2. 51.
Patience under Sufferings	1 Peter ii. 21, 22.
Praise and thanksgiving	Matt. xi. 25.
Private prayer	Luke vi. 12.
Pursuit of the Divine Glory	John xvii. 4.
Reproof of sin	Matt. vii. 5.
Self-denial	Phil. ii. 8.
Submission to the will of God	Matt. 26. 39.
Universal Holiness	Luke iv. 34.
Unwearied activity in doing good	Acts x. 38.
Useful conversation	Luke xiv. 7.
Victory over temptation	Matt. iv. 10, 11.
Zeal for the worship of God	John ii. 17.

The Compilers recommend this lesson to be used by two Monitors—First Monitor, the character—Second Monitor, the text and reference. Here is a fine field open for gallery conversations, which, that Teacher, who studies the best interests of his little flock, will duly appreciate, and avail himself of.

Sing.

[*Tune—Colesham.*

Dear children haste—the call obey,
Take up th' example of the Lord!
His practice is thy living way,
Thy guide, His pure unerring word,
The lovely perfect pattern read,
And haste in all his steps to tread.

A DIALOGUE ON THE LIFE OF CHRIST.

- Q.** Good morning, John—pray how d'ye do?
I've wanted long to speak with you.
- A.** I thank you, James—I'm bless'd with health,
And that is better far than wealth.

- Q.** I wish to ask some questions, John,
Which, lately, I've thought much upon.
- A.** With pleasure, James, I'll answer you,
As God enables me to do.
- Q.** Why was the Saviour born a child ?
Why was he always meek and mild ?
- A.** That we, to his example bow'd,
Might never angry be, nor proud.
- Q.** Why did the Lord, while here below,
Obedience to his parents show ?
- A.** That we, with all our little powers,
Might also be the same to ours.
- Q.** What lesson learn we from the plan,
Of Christ's compassion shown to man ?
- A.** To do his will, to seek his face,
For pard'ning love, and changing grace.
- Q.** Why did he sweat great drops of blood,
And bear the awful wrath of God ?
- A.** To save us from the flames of hell,
Where wicked souls for ever dwell.
- Q.** Why did the precious Jesus bear,
The scourge of thorns—the painful spear ?
- A.** That, scourg'd and pierc'd, he might obtain
Freedom for us from endless pain.
- Q.** Why was he lifted up on high,
There, on the cross, to groan and die ?
- A.** He died, because the law was just ;
And had not he, the sinner must !
- Q.** Why would the Lord resign his breath,
And pris'ner be, himself, to death ?
- A.** That, in his grave, our sins might lie,
And we might find it sweet to die.
- Q.** The resurrection of our Lord —
What lesson does that theme afford ?
- A.** That we should trust him in distress,
And rise, ourselves, to righteousness.
- Q.** I thank you, John,—but hark ! I hear
The school-bell ring—I'll haste for pray'r.
- A.** Yes—without that, 'tis vain to try
To seek for peace. — Good bye — Good bye.
-

The method of using this Lesson, must be obvious. Two little boys are called out—one to repeat the question, and the other the answers. The Teacher, afterwards, should by simple questions, endeavour to ascertain whether the children understand its meaning; and elicit Scripture texts from them, on the most important parts. We then

Sing.

[*Tune—Bredby.*]

Jesus, who liv'd above the sky, &c.

GOOD SERVANTS MENTIONED IN SCRIPTURE.

	References.
<i>Eliezer.</i> —In Abraham's House	Gen. xiv. 2.
<i>Jacob.</i> —In Laban's House	Gen. xxx. 27.
<i>Joseph.</i> —In Potiphar's House	Gen. xxxix. 3.
<i>Moses.</i> —In God's House	Numb. xii. 7.
<i>David.</i> —In Saul's House	1 Sam. xxii. 14.
<i>Obadiah.</i> —In Ahab's House	1 Kings xviii. 3.
<i>The Little Maid.</i> —In Naaman's House	2 Kings v. 3.
<i>Nehemiah.</i> —In the King of Persia's Service	Neh. ii.
<i>Daniel.</i> —In Darius's House	Dan. vi. 4.
<i>The Servant.</i> —In the Centurion's House	Luke vii. 2.

This Lesson may be used after the manner of Note on Page 32.

SINS TO BE AVOIDED IN THOUGHT, WORD, AND ACTION.

THOUGHT.

Sins.	References of Scripture.
<i>Atheism.</i> —The fool hath said in his heart, there is no God	Psal. xiv. 1.
<i>Enmity.</i> —Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be	Rom. xiii. 7.
<i>Hypocrisy.</i> —That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment	Job. xx. 5.

Sins. **References of Scripture.**

Infidelity.—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God Heb. iii. 12.

Ingratitude.—Yet did not the chief butler remember Joseph, but forgot him Gen. xl. 23.

Lukewarmness.—So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth Rev. iii. xvi.

Pride.—Behold, I am against thee, O thou
most proud, saith the Lord God
of hosts, for thy day is come that
I will visit thee Jer. l. 31.

WORD.

Flattery.—He that rebuketh a man, afterward shall find more favour than he that flattereth with the tongue Prov.xxviii.23.

Foolish Talking.—Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks **Eph. v. 4.**

***Lying.*—A false witness shall not be unpunished, and he that speaketh lies shall perish Prov. xix. 9.**

Slandering.—He that hideth hatred with lying lips, and he that uttereth slander is a fool Prov. x. 18.

Swearing.—But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay—lest ye fall into condemnation James v. 12.

ACTION.

- Cheating.**—When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth Prov. xi. 7.
- Cruelty.**—A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel Prov. xii. 10.
- Drunkenness.**—Nor thieves, nor covetous, nor drunkards, nor revilers shall inherit the kingdom of God 1 Cor. vi. 10.
- Gluttony.**—For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags Prov. xxiii. 21.
- Laziness.**—Slothfulness (laziness) casteth into a deep sleep; and an idle soul shall suffer hunger Prov. xix. 15.
- Uncleanness.**—In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness Zech. xiii. 1.
- For the manner of using this Lesson, see Note on Page 10.

Sing.

{ Tune—Peru.

Guard me, O God! from every sin!
 Let *heart*, and *tongue*, and *life*, be clean:
 Fain would I learn to lay aside
Malice, and *stubbornness*, and *pride*.

Envy, and *every evil thought*;
 Nor be my breast with *anger* hot,
 Each other *passion*, wild and rude,
 I long to feel by grace subdu'd.

When thus my *heart* is well prepar'd,
 My *tongue*, I easily shall guard
 From every *oath*, and *curse* profane,
 Nor take God's holy name in vain!

My soul will every lie detest,
 And every base *indecent jest*;
 The *drunkard's* cup,—the *glutton's* feast,—
 That sinks the man below the beast,—

Th' *injurious* blow,—the *wanton* eye,—
 The loss of hours that quickly fly;
 And that which leads to every crime,
BAD COMPANY and WASTE OF TIME!

LESSON ON THE NUMBERS THREE, FOUR, &c.

Three Great Feasts of the Jews.

1. *The Passover*.—In remembrance of the Israelites coming out of Egypt.
2. *The Pentecost*.—In remembrance of the Law given on Mount Sinai.
3. *The Tabernacles*.—In remembrance of the Israelites dwelling in Tents.

Three great Thrones mentioned in the Bible.

1. The Throne of Grace. 2. The Throne of Judgment.
3. The Throne of Glory.

Three Sects of the Jews.

1. Pharisees. 2. Scribes. 3. Sadducees.

Three remarkable Occurrences of the Sun.

1. It stood still at the command of Joshua.
2. It went back ten degrees at the desire of Hezekiah.
3. It was darkened three hours at the death of our Saviour.

Paul's Three best Wishes.

1. That he might be found *in* Christ.
2. That he might be *with* Christ.
3. That he might *magnify* (glorify) Christ.

Three Things that cannot be.

1. No man can be exempt from Death.
2. The wicked cannot escape Punishment.
3. The Promises of God cannot fail.

Three Graces mentioned in Scripture.

1. Faith. 2. Hope. 3. Charity.

Three Arks mentioned in Scripture.

1. *Noah's Ark*, which was made of Gopher wood.
2. *Moses's Ark*, which was made of Bulrushes.
3. *The Lord's Ark*, which was made of Shittim wood.

Three Sons of Adam.

1. *Cain*, the eldest, who was a tiller of the ground.
2. *Abel*, who was a keeper of sheep.
3. *Seth*, whom God sent to comfort Adam and Eve, for the loss of Abel, whom Cain slew.

Three Offices of Jesus.

1. *A Prophet*, to instruct or teach us.
2. *A Priest*, to atone for us.
3. *A King*, to rule and reign over us.

Three Divisions of the Jewish Law.

1. *The Judicial or Political Law*, for the government of the Jewish nation.
2. *The Ceremonial Law*, prefiguring Jesus Christ, his church, and kingdom.
3. *The Moral Law*, such are the Ten Commandments given to Moses.

Four Evangelists.

1. Matthew. 2. Mark. 3. Luke. 4. John.

Four Jewish Watches of the Night.

1. From Six to Nine o'Clock. 2. From Nine to Twelve.
3. From Twelve to Three. 4. From Three to Six.

Four Things we ought to mind.

1. To bridle our tongues.
2. To curb our passions.
3. To be humble in the sight of God and man.
4. To deal honestly with all men.

Four Things we ought not to be proud of.

1. Of *Health*, for God may soon smite us with sickness.
2. Of *Strength*, for a fall may make us lame.
3. Of *Wealth*, for riches make to themselves wings, and fly away.
4. Of *Honour*, for we may soon fall into contempt.

The Pentateuch, or first Five Books of the Bible.

Genesis	....	Generation, or, Beginning.
Exodus	....	Departure, or, Going forth.
Leviticus	....	Levitical, or Ceremonial Laws.
Numbers	....	Numberings of Israel.
Deuteronomy	....	Law repeated.

This Lesson is used by calling out two Monitors, who proceed as follows:—First Monitor, “Three great feasts of the Jews.” Second Monitor,—1. The Passover, in remembrance of the Israelites coming out of Egypt. 2. The Pentecost, in remembrance of the law being given on Mount Sinai. 3. Tabernacles, in remembrance of the Israelites dwelling in tents, &c.

The Lesson having been repeated in this manner throughout, it remains for the Teacher to apply it in some such way as follows.

T. Who were the Jews?—**C.** The descendants of Abraham, and the chosen people of God.

T. To whom were the first promises made respecting them?—**C.** To Abraham, Isaac, and Jacob.

T. Are they called by any other name than Jews?—**C.** Yes; Hebrews.

T. Why were they called Hebrews?—**C.** After Heber, a descendant from Shem, of whose line Abraham was.

T. Are they called by any other name?—**C.** Yes; Israelites.

T. Why were they called Israelites?—**C.** After the new name given to Jacob; “Thy name shall be no more called Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed.” Gen. xxxii. 28.

T. Where did this take place?—**C.** At the Ford Jabbok.

T. How came the Israelites in Egypt?—**C.** They went with Jacob, when Joseph was governor.

T. How long were they in Egypt?—**C.** About 215 years.

T. Were they kindly treated in Egypt?—**C.** No; for after a time, God gave the Egyptians another King, named Pharaoh, who knew not Joseph, and he made the Israelites his slaves.

T. What did he make them do?—**C.** Make bricks.

T. Who did he set over them to make them work hard?—**C.** Task-masters.

T. What were they?—**C.** Men who told them how much work to do, and punished them with the whip, if they did not do it.

T. Why did this Pharaoh use them so cruelly?—**C.** Because they increased to such a multitude, that he was afraid they would become masters of his country and people.

T. Did Pharaoh do any thing else to stop their multiplying so fast?—**C.** Yes; he wanted the women who nursed the little babies, to kill all the little boys, and only take care of the girls.

T. Did they obey Pharaoh?—**C.** No.

T. Why not?—**C.** Because they feared God.

T. Who did God raise up to deliver the Israelites?—**C.** Moses.

T. Who was Moses?—**C.** The child of Jochabed, a Hebrew woman, who, for fear of having him destroyed, placed him in an ark of bulrushes, beside the River Nile.

T. Who found him there?—**C.** Pharaoh's daughter, who had him nursed (without knowing it) by his own mother, and afterwards brought him up as her own son.

T. Where did God speak to Moses?—**C.** On Mount Horeb.

T. Where was Mount Horeb?—**C.** In Midian.

T. What did God tell him to do?—**C.** To take Aaron with him; and go to Pharaoh, and ask him to let the Israelites go out of Egypt.

T. Did Pharaoh let them go?—**C.** No; not till God sent ten plagues on the land.

T. Why did Pharaoh disobey God?—**C.** Because he had a wicked heart.

T. What was the last plague that God sent?—**C.** Slew all the first born of Egypt.

T. Did Pharaoh let them go then?—**C.** Yes.

T. What became of Pharaoh after this?—**C.** In attempting to follow and destroy them, and whilst crossing the Red Sea, God drowned him and all his host.

T. What should this teach us?—**C.** That God will never suffer the wicked to go unpunished.

Thus the Teacher may proceed with any part of the Lesson he may fix upon; and, by so doing, convey a mine of Scriptural knowledge to his little ones.

THE TEN PLAGUES OF EGYPT.

- | | | |
|----|-------------------------|-----------------|
| 1 | Water turned into Blood | Exod. vii. 20. |
| 2 | Plague of Frogs | Exod. viii. 6. |
| 3 | Plague of Lice | Exod. viii. 17. |
| 4 | Swarms of Flies | Exod. viii. 24. |
| 5 | Grievous Murrain | Exod. ix. 3. |
| 6 | Boils and Blains | Exod. ix. 10. |
| 7 | Grievous Hail | Exod. ix. 20. |
| 8 | Plague of Locusts | Exod. x. 12. |
| 9 | Thick Darkness | Exod. x. 22. |
| 10 | Slaying the First Born | Exod. xii. 29. |

The Israelites a long time had
 Been by th' Egyptians treated bad ;
 But God had promis'd they should be,
 In time a nation large and free.
 Moses had been to Pharaoh sent,
 By God, to ask of him consent
 That Israel should thence depart ;
 But Pharaoh harden'd much his heart ;
 And, therefore, God such judgments sent,
 As made him, for a time, repent.
 When 'gainst him first God's anger burn'd,
 The *Waters into Blood* were turn'd.
 The second, *Frogs*, which were about,
 Leap'd upon all, within, and out.
 The third, a grievous *swarm of flies*,
 Annoy'd them, both by sting and noise :
 The fourth, a *sad distemper*, sprung,
 The Egyptian herds and flocks among :
 The fifth was *vermin* of that kind,
 Still in abhorrence held, we find ;
 The sixth was dreadful *boils or blains*,
 Which caus'd th' Egyptians angry pains :
 The seventh, a dreadful *storm of hail*,
 God caused man and beast to assail :
 The eighth was Locusts—dreadful doom !
 They grass, and herbs, and corn consume :
 The ninth, *felt darkness*, Scripture says ;
 Which lasted three entire days ;
 The tenth, sad Death his task perform'd,
 And Pharaoh really was alarm'd.

(Of all these plagues Goshen was clear,
 For favor'd Israel lived there.)
 The King arose—for Moses sent—
 To Israel's journey gave consent,
 And soon, six hundred thousand men,
 Went, with their wives and children.
 Moses and Aaron led the way,
 Having in Goshen been that day,
 Two hundred and fifteen years,—
 Thus plain, God's providence appears.
 And if, like Israel, God we serve,
 He us in dangers will preserve.

THE TWELVE TRIBES OF ISRAEL.

1 Reuben ; 2 Simeon ; 3 Levi ; 4 Judah ; 5 Issachar ;
 6 Zebulon ; 7 Gad ; 8 Asher ; 9 Joseph ; 10 Benjamin ;
 11 Dan ; 12 Naphtali.

THE TWELVE APOSTLES, Luke vi. 13.

1 Simon ; 2 Andrew ; 3 James ; 4 John ; 5 Philip ;
 6 Bartholomew ; 7 Matthew ; 8 Thomas ; 9 James ; 10
 Simon Zelotes ; 11 Judas ; 12 Judas Iscariot.

COUPLETS.

Every sinful thought,	Shall be to judgment brought.
Every wicked word,	Aloud in heaven is heard.
Every lie we tell,	Exposes us to Hell.
Every act we do,	We must account for too.
Every hour we spend,	Comes nearer to our end.
Every moment gain'd,	Is so much good obtain'd.
Every passing breath,	Brings us the nearer death.
Every holy prayer,	For Heav'n doth more prepare.

Let two Monitors repeat this Lesson, and the children respond. Then enter into conversation on some part, and elicit the children's ideas on each subject ; and where you

find them deficient in comprehension, assist them by some striking anecdote or Scriptural story, bearing on the point. Ask also for texts in confirmation, and aid them in this part ; and may the Holy Spirit assist your endeavours, to impress it on their hearts, that it may take root, and bring forth fruit unto a holy life.

ON THE CREATION.

Say, who made all things at the first,
 The twinkling Stars, with all their host ?
 Who plac'd the Sun and Moon on high,
 And form'd the Earth, the Sea, and Sky ?
 Who made the Clouds sail in the air ?
 Who bids it rain, and makes it fair ?
 Who makes the snow and hail to fall,
 And sends the frost, which chills us all ?
 Who gave the winds, at first, their birth,
 And wets with chilling dews the earth ?
 Who made the Oak, and all the trees,
 And blows upon them with a breeze ?
 Who keeps the flocks, so prone to stray,
 And feeds the beasts and birds of prey ?
 Who gave me form, and life, and breath,
 And keeps me from the hand of death ?
 Who made my heart and pulse to beat ?
 Who made my head, and hands, and feet ?
 Who made my tongue, and gave me speech,
 And set the work and place of each ?
 Who made all these ? Pray tell to me !
 For Him I long, and wish to see.

ANSWER.

'Twas our Great God who made the sky,
 And all the twinkling stars on high :
 God bade them shine—and gave them light,
 The Sun by day—the Moon by night.
 How great is God ! He made the earth,
 To every living thing gave birth ;
 He form'd the land, and made the seas,
 The blooming flowers, and leafy trees ;
 He made the beasts, that roam the wood,
 And the fish, that swim the flood ;

He made the birds, that soar on high,
 All singing praises as they fly.
 Made every valley, rock, and plain,
 The snow and vapour, wind, and rain,
 The clouds that rise, and storms that fall ;
 How great is God ! He made them all.
 While every creature moves and lives.
 But by that power its Author gives :
 Thus he who rules and reigns above,
 Is unto you a God of love.
 Then, children, lift your voices high,
 And praise the God of earth and sky :
 O praise Him with your earliest voice,
 Loud shout His praises and rejoice.

NOAH'S ARK.

When men began to multiply,
 And wickedness increase ;
 God said that they should surely die,
 And time with them should cease.
 But Noah was righteous in his sight,
 And did an Ark prepare ;
 He obey'd the Lord, 'twas his delight,
 He was a man of prayer.
 The Ark, *three hundred* cubits long,
 And made of Gopher wood ;
 Three stories in it very strong ;
 For man, and beast, and food.
 Just *thirty* cubits was its height,
 Its breadth was *fifty* more ;
 There was a window, to give light,
 And in the side, a door.
 By two's and sev'ns of ev'ry kind,
 The creatures enter'd in ;
 Noah's sons and daughters there we find,
 And every creeping thing.
 When all within the Ark were found,
 God came, and shut them in ;
 But all the world beside were drown'd,
 And that because of sin.

Then if we all with righteous Noah,
 Seek God, and serve him too,
 He'll save us through his only Son,
 Who died for me and you.

ON THE SOUL.

We read, that God made man at first,
 As likewise all the beasts of dust ;
 But God, in man, to crown the whole,
 Breath'd—and he then possess'd a Soul ;
 Which never can destroyed be—
 'Twas so decreed by Deity.
 This Soul must be our life alone—
 For when that life so call'd is gone,
 'Tis but the soul remov'd away
 From the weak body made of clay.
 Than animals we are no more,
 If not thus made superior ;
 For they five senses have like we,—
 They hear and taste, smell, feel, and see ;
 And instinct is, in some so great
 As to astonishment create.
 The soul of man is more ; we find
 It includes mem'ry, reason, mind :—
 The body, then, appears to me
 But the soul's agent ; for we see
 'Tis mov'd to act by that within,
 To practise good—or practise sin.
 But tell me, when you wrong have done,
 And wish the action to disown,
 When you your lips in silence seal,
 Does not a blush your guilt reveal,
 And very oft against your will ?
 I hope you'll then attentive be,
 When it reproves so faithfully ;
 For wicked is that child indeed,
 Whom it refuses thus to aid ;
 And little children know full well,
 That Souls, all go to Heaven or Hell.

THE PROPHET AND THE WIDOW.

Before Sarepta's gate was seen
 A Widow lone, who tried
 A few dry sticks from earth to glean,
 To warm her, ere she died.
 A famine sore had swept the land ;
 And though she knew the Lord,
 She dared not hope his sov'reign hand
 Would help to her afford.

There, as she bent her feeble frame,
 A stranger, parch'd with drought,
 Approach'd—and, in Jehovah's name,
 A cup of water sought :
 The Widow turn'd to seek the spring,—
 When forth his hands he spread,
 And begg'd, that she would also bring
 A morsel of her bread.

The mourner heav'd a deep-drawn sigh,—
 Then cried, in accents wild—
 “ As lives thy God—no cake have I
 “ To feed me or my child :
 “ Of meal, remains one handful bare,
 “ And one small cruse of oil ;
 “ And 'tis to dress this scanty fare,
 “ That thus I sadly toil.”

“ Fear not”—the Prophet mildly spake—
 “ Nor doubt Jehovah's aid ;
 “ But make me first a little cake,
 “ Then do as thou hast said :
 “ For thus declares the Lord Most High,
 “ Before whose throne I bend ;
 “ Nor meal shall waste—nor cruse be dry—
 “ Till rain on earth descend.”

And now, those joys the Widow tastes
 From simple faith which flow ;
 And on the Man of God she hastes
 Her morsel to bestow.

And thus with him, from day to day,
 Herself and household fared ;
 Nor meal did waste—nor oil decay—
 As God by him declared.

ON FAITH.

If to *Faith* it once be known,
 God has said it shall be done ;
 And in his appointed way,
Faith has then no more to say.
 Moses' Rod, by *Faith* uprear'd,
 Through the sea a path prepared.
 Jericho's high thick strong wall,
 At the Trumpets' sound must fall.
 With a Pitcher and a Lamp,
 Gideon overthrew a Camp ;
 And a Stone, well aim'd by *Faith*,
 Proved the great Philistine's death.
 Abram was a Man of *Faith*,
 As the Holy Scripture saith ;
 And Nathanael, as we see,
 Pray'd by *Faith* beneath a tree.
 God alone the heart can reach,
 Yet the Teacher still must teach ;
 'Tis his part the seed to sow,
 But 'tis God's to make it grow.

WHAT IS FAITH?

'Tis *Faith* which makes the sinner mourn
 The folly of his way ;
 And willingly to God return,
 And grieve, and weep, and pray.
 Through *Faith* he sees his sin is heal'd,
 And God is reconciled ;
Faith holds to view the pardon seal'd,
 Which owns him for a child.
Faith is the Christian's anchor sure,
 When on Life's billows toss'd ;

For *Faith* will to the end endure,
When all beside is lost.

Faith is the Christian's Telescope,
Which brings his God to view;
'Tis *Faith* revives his drooping hope
With objects ever new.

Prayer is the Christian's vital breath,
And *Faith* the Christian's food;
Faith smooths the rugged road of death,
And brings him home to God.

THE SABBATH.

A Dialogue for Two Children.

1st Child. Though the Sabbath bells are ringing,
Let us wander wild and free :
While the flowers around are springing,
Come and play along with me.

2d Child. What ! and mock the God who made us ?
Scorn what his commandments say ?
God is mighty, and he bade us
Holy keep the Sabbath-day.

1st Child. Ah, but who would mourn and sorrow,
When he might some pleasure see ?
Perhaps there may be rain to-morrow ;
Come *to-day* and play with me.

2d Child. Gospel truths are still a treasure ;
Shall I cast them all away ?
Not for any worldly pleasure
Will I break the Sabbath-day.

1st Child While our frames are strong and hearty,
Let's be happy,—come, agree ;
Let us join some pleasant party ;
Spare an *hour* to play with me.

- 2d Child.** Duty loudly bids me stay not ;
 Bids me hear not what you say :
 Life goes quickly, and I may not
 Live another Sabbath-day.
- 1st Child.** Thus to leave me, how provoking ;
 Duty is *your* constant plea :
 But I know that you are joking ;
 Spare one *minute* to play with me.
- 2d Child.** All temptations are distressing ;
 Here will I no longer stay :
 How can I expect a blessing,
 If I break the Sabbath-day ?
- 1st Child.** Sure you have not lost your reason ;
 Why should *children* churlish be,
 Only for a little season—
 For one *moment* play with me ?
- 2d Child.** Not one moment ! grace is stronger
 Than the snares the wicked lay :
 Sin it is to linger longer ;
 I will *keep* the Sabbath-day.
- 1st Child.** Haste away then, since you dare not
 Take your pleasure ; bend your knee,
 When, and where you will,—I care not ;
 You shall *never* play with me.
- 2d Child.** I can pardon bad behaviour,
 Nor will I neglect to pray,
 That we may with Christ our Saviour
 Spend an endless Sabbath-day.

THE SABBATH.

We must not play on Sunday,
 Because it is a sin
 But we may play on Monday,
 On Tuesday and on Wednesday,
 On Thursday, Friday, and Saturday,
 Till Sunday comes again.

We must not work on Sunday,
 Because it is a sin ;
 But we may work on Monday,
 On Tuesday and on Wednesday,
 On Thursday, Friday, and Saturday,
 Till Sunday comes again.

We must not buy on Sunday,
 Because it is a sin ;
 But we may buy on Monday,
 On Tuesday and on Wednesday,
 On Thursday, Friday, and Saturday,
 Till Sunday comes again.

We must not sell on Sunday,
 Because it is a sin ;
 But we may sell on Monday,
 On Tuesday and on Wednesday,
 On Thursday, Friday, and Saturday,
 Till Sunday comes again.

DIALOGUE ON THE WORKS OF GOD.

(Two Little Boys.)

- 1st Boy.* Dear William. I should like to know
 Who sends the bitter frost and snow ?
- 2d Boy.* 'Tis that great God, and none beside,
 Who, once, great Jordan did divide.
- 1st Boy.* Who bids the little bird prepare
 Its nest with such exceeding care ?
- 2d Boy.* 'Tis He, who in his Word hath said—
 That ev'ry sparrow shall be fed.
- 1st Boy.* Who taught the ant to lay up store
 Against cold Winter's stormy hour ?
- 2d Boy.* Why, that great God, who bids us learn
 The lessons taught us by a worm.
- 1st Boy.* Who gave the rose her crimson hue,
 And bath'd the earth in morning dew ?
- 2d Boy.* 'Twas He, who dwells beyond the skies,
 Where never ending pleasure lies.

- 1st Boy.* Who caus'd the earth to bring forth food,
Gives corn, and wine, and ev'ry good?
- 2d Boy.* E'en He, who in the wilderness
With manna did his people bless.
- 1st Boy.* Who taught the lovely butterfly
To use her wings of varied dye?
- 2d Boy.* 'Twas He, whose care extends to all
Within this fair terrestrial ball.
- 1st Boy.* Who sent his Son, for man, to die,
'To groan with pain, to sweat and sigh?
- 2d Boy.* Why, God the Father 'twas, who gave
His only Son, our souls to save.
- 1st Boy.* Can we do aught, our love to prove
To Him, whose ev'ry act is love?
- 2d Boy.* O yes! for we may learn his will,
And pray for grace to serve Him still.

ON TEMPER.

What first with human blood earth dy'd?
What first fed death with jaws spread wide,
And human food to worms supplied?
Cain's envious Temper.

What was it made sad Hagar flee
From Sarah, as an enemy,
And, weeping, sit beneath a tree?
Mutual bad Temper.

What caus'd poor Joseph to be cast
Into a pit, and then, at last,
Sold to some Ishmaelites, who pass'd?
An envious Temper.

How was the life of Pharaoh lost,
His horses, and his num'rous host?
What, with dead bodies strew'd the coast?
His furious Temper.

What was it forc'd from friends and home
 Poor David, who, compell'd to roam,
 Sought refuge in the mountain's gloom ?
 Saul's envious Temper.

How was it Haman came to die
 Upon a gibbet wond'rous high,
 The just reward of infamy ?
 An arrogant Temper.

What was it in the lion's den
 Caus'd Daniel to be put by men,
 Though God preserv'd his servant then ?
 A malicious Temper.

As up in life all children grow,
 'Twill not be long before they know
 That much of happiness must flow
 From Temper.

By being gentle, kind, and meek,
 Their own felicity they seek ;
 Then certainly they ought to check
 Bad Temper.

For if they're peevish and unkind,
 Furious or spiteful, then we find
 They pests are render'd to mankind
 By Temper.

Then surely children ought to pray
 To their Creator ev'ry day
 For grace, a due regard to pay
 To Temper.

THE GOOD CHILD'S INHERITANCE.

God is my Father, with his love.	Matt. xviii. 14.
My Brother, Jesus, lives above.	John xx. 17.
My Comforter, the Holy Ghost.	John xiv. 26.
My Guards are the angelic host.	Psalms xci. 11.
My wants supplied, by God they're known.	Phil. iv. 19.
And when I die, Heav'n is my home.	Matt. xxv. 34.

Before closing this part of their little Work, the compilers desirous of expressing their estimation of, and thankfulness with which they receive—the suggestions of their numerous patrons and supporters; comply with the request of several, by showing the use they make of a Scripture Picture; they therefore select that of the

GOOD SAMARITAN.

Luke x. 17—35.

The children being seated in due order in the gallery; they exhibit the picture, either from the excitor, or a stand made for that purpose, and, after a few simple observations, as to the various colours, &c. they proceed somewhat after the following manner :---

1. What does this picture represent?—*The good Samaritan.*
2. What do you understand by a Samaritan?—*A man or woman born in Samaria.*
3. Who conversed with a woman of Samaria?—*Jesus Christ.* John iv.
4. Who made Samaria their chief city?—*Ten of the tribes of Israel.*
5. Who preached throughout Samaria?—*Philip.* Acts viii. 5.
6. Who deceived the people of Samaria?—*Simon Magus.* Acts viii. 9.
7. Who were told not to enter into any city of the Samaritans?—*The Apostles.* Matt. x. 5.
8. What is the matter with the man lying down?—*He has been wounded by robbers.*
9. Did they take any thing from him?—*Yes.* What? *His money and clothes.*
10. Where did he come from?—*Jerusalem.* Where was he going to?—*Jericho.*
11. Who is the person leaning over him?—*The good Samaritan.*
12. What is he doing?—*Pouring oil and wine into his wounds.*
13. What feeling has he toward the poor man?—*Pity.*
14. What ought the feeling of the poor man to be towards him?—*Gratitude.*
15. How ought little children to feel toward those who try to do them good?—*Grateful.*

16. Who had a little oil in a cruse?—*The poor widow of Zarephath.* 1 Kings xvii. 12.

17. Who sold some oil to save her children from being taken away?—*The widow of one of the sons of the Prophets.* 2 Kings iv. 7.

18. What is compared to oil in the Scriptures?—*The grace of God.*

19. What is the use of oil?—*To burn, eat, &c.*

20. Who took no oil in their lamps?—*The foolish virgins.* Matt. xxv. 3.

21. Who turned water into wine?—*Jesus Christ.* John ii.

22. Who said, "put away thy wine from thee?" *Eli.* 1 Sam. i. 14.

23. What animal is standing behind the good Samaritan?—*An Ass.*

24. Give me a general name for all four-footed animals?—*Quadrupeds.*

25. For animals with two legs?—*Bipeds.*

26. Who rode upon an Ass into Jerusalem?—*Jesus Christ.*

27. Who rode upon an Ass which spoke?—*Balaam.*

28. Who rode upon an Ass to meet David?—*Abigail.*

29. Who fled into Egypt upon an Ass?—*Jesus and his Mother.* John xxi. 1—12.

30. Tell me the name of a lame man who rode upon an Ass?—*Mephibosheth.* 2 Sam. xix. 26.

31. Who is the person represented as having gone by?—*A Priest.*

32. What feeling prevented him from helping the poor man?—*Pride.*

33. Who was punished for his pride?—*Nebuchadnezzar.* Daniel iv. 32, 33.

34. Who is he represented as reading?—*A Levite.*

35. What is a Levite?—*One of the tribe of Levi, from which tribe the priests were taken.*

36. Where did the Samaritan take the poor man?—*To an Inn.*

37. What is an Inn?—*A house of refreshment for travellers.*

38. What is a man who keeps an Inn called?—*A host or landlord.*

39. What other feeling did this good man show?—*Generosity.* How?—*By paying the host two-pence.*

40. What ought little children to learn from this lesson?—*To be kind and merciful to all.*

41. What does Jesus Christ say of those who are merciful?---“ *Blessed are the merciful for they shall obtain mercy.*”

Observe. To attempt to carry this lesson out to its full extent would be needless; enough, it is thought, has been shewn to impart the information required.

TABLES, MORAL SONGS, LESSONS, &c.

ADDITION TABLE.

1 and 1 are 2. 2 and 1 are 3, &c. &c. to 12.
 2 and 2 are 4. 4 and 2 are 6, &c. &c. to 24.
 3 and 3 are 6. 6 and 3 are 9, &c. &c. to 36.
 Continued to 144.

SUBTRACTION TABLE.

1 from 12 leaves 11. 1 from 11 leaves 10, &c.
 2 from 24 leaves 22. 2 from 22 leaves 20, &c.
 3 from 36 leaves 33. 3 from 33 leaves 30, &c.
 Continued throughout.

MULTIPLICATION TABLE.

Twice 2 are 4. Three times 2 are 6, &c. to 24.
 Twice 3 are 6. Three times 3 are 9, &c. to 36.
 Twice 4 are 8. Three times 4 are 12, &c. to 48.
 Continued throughout.

DIVISION TABLE.

2 in 24, 12 times. 2 in 22, 11 times, &c.

3 in 36, 12 times. 3 in 33, 11 times, &c.

4 in 48, 12 times. 4 in 44, 11 times, &c.

Continued throughout.

FRACTIONS TABLE.

2 is $\frac{1}{2}$ of 24. 2 is $\frac{1}{11}$ of 22, &c.3 is $\frac{1}{3}$ of 36. 3 is $\frac{1}{11}$ of 33, &c.4 is $\frac{1}{4}$ of 48. 4 is $\frac{1}{11}$ of 44, &c.

Continued throughout.

THE CHAIN OR COMBINATION TABLE EXTENDED.

Addition.		Subtraction.	Multiplication.		Division.	Fractions.	Money, Weights, Measures, &c.
2 and 2 are 4	2 from 4 leaves 2	Twice 2 are 4	2	Two's in 4	2 is $\frac{1}{2}$ of 4	4 farthings 1d.—4d. 1 groat.—4d. $\frac{1}{2}$ of a shilling. 4s. $\frac{1}{2}$ of a £1.—4 qrs. 1 cwt.—4 nails 1 qr. yard. 4 qrs. 1 yard.—4 qrs. 1 gal.—4 firkins 1 bar. 4 pecks 1 bus.—4 weeks 1 month.—4 roods 1 acre. 6 farth. 1½d.—6d. $\frac{1}{2}$ of a shil.—6 qrs. 1 French ell. 6 feet 1 fathom. 8 farthings 2d.—8 drachms 1 oz.—8lbs. 1 stone. of meat.—8 furlongs 1 mile.—8 bush. 1 quarter. 10 farthings 2½d.—10s. $\frac{1}{2}$ of a £1. 10 gallons 1 anker. 12 farthings 3d.—12d. 1s.—12 oz. 1lb. 12 sacks 1 last.—12 in. 1 foot.—12 months 1 year. 12 articles 1 dozen.—12 doz. 1 gross. 14 farthings 3½d.—14d. 1s. 2d.—14lbs. 1 stone. 14lbs. 1 peck of salt. 16 farthings 4d.—16d. 1s. 4d.—16 dr. 1 ounce. 16 oz. 1lb. 18 farthings 4½d.—18d. 1s. 6d.—18 gal. 1 run. 18 gallons 1 kilderkin. 20 farthings 5d.—20d. 1s. 8d.—20s. £1. 20 dwts. 1 oz.—20 cwt. 1 ton.—20 grs. 1 scruple. 20 quires 1 ream.—20 articles 1 score. 22 farthings 5½d.—22d. 1s. 10d.—22s. £1. 2s. 22 yards 1 chain. 24 farthings 6d.—24 pence 2s.—24s. £1. 4s. 24 grs. 1 dwt.—24 hours 1 day.—24 sheets 1 quire.	
2 3 52	5	3	6	3	2	62 is $\frac{1}{2}$	
2 4 62	6	4	8	4	2	82 is $\frac{1}{2}$	
2 5 72	7	5	10	5	2	102 is $\frac{1}{2}$	
2 6 82	8	6	12	6	2	122 is $\frac{1}{2}$	
2 7 92	9	7	14	7	2	142 is $\frac{1}{2}$	
2 8 102	10	8	16	8	2	162 is $\frac{1}{2}$	
2 9 112	11	9	18	9	2	182 is $\frac{1}{2}$	
2 10 122	12	10	20	10	2	202 is $\frac{1}{2}$	
2 11 132	13	11	22	11	2	222 is $\frac{1}{2}$	
2 12 142	14	12	24	12	2	242 is $\frac{1}{2}$	

The Chain or Combination Table Extended.—(Continued.)

Addition.	Subtraction.	Multiplication.	Division.	Fractions.	Money, Weights, Measures, &c.
3 and 3 are 6	3 from 6 leaves 3	3 times 3 are 9	3 Three's in 9	3 is $\frac{1}{3}$ of 9	9 farthings 2½d.—9 gallons 1 firkin.
3 4 7	3 7 4	4 3 12	4 12 4	3 12 3	12 farthings 3d.—12d. 1s.—12 oz. 1lb. 12 sacks 1 last.—12 in. 1 ft.—12 months 1 year. 12 articles 1 dozen.—12 dozen 1 gross.
3 5 8	3 8 5	5 3 15	5 15 5	3 15 3	15 farthings 3½d.—15d. 1s. 3d.
3 6 9	3 9 6	6 3 18	6 18 6	3 18 3	18 farthings 4½d.—18d. 1s. 6d. 18 gallons 1 run.—18 gallons 1 kilderkin.
3 7 10	3 10 7	7 3 21	7 21 7	3 21 3	21 farthings 5½d.—21d. 1s. 9d.—21s. 1 guinea. 21 chaldron 1 score.
3 8 11	3 11 8	8 3 24	8 24 8	3 24 3	24 farthings 6d.—24d. 2s.—24s. 2l. 4s. 24 grains 1dwt.—24 hours 1 day. 24 sheets 1 quire.
3 9 12	3 12 9	9 3 27	9 27 9	3 27 3	27 farthings 6¾d.—27d. 2s. 3d. 27s. 1l. 7s.—27s. 1 moidore.
3 10 13	3 13 10	10 3 30	10 30 10	3 30 3	30 farthings 7½d.—30d. 2s. 6d.—30s. 2l. 10s.
3 11 14	3 14 11	11 3 33	11 33 11	3 33 3	33 farthings 8½d.—33d. 2s. 9d.—33s. 2l. 13s.
3 12 15	3 15 12	12 3 36	12 36 12	3 36 3	36 farthings 9d.—36d. 3s.—36s. 2l. 16s. 36 bushels 1 chaldron.—36lbs. 1 truss of straw.

The Chain or Combination Table Extended.—(Continued.)

Addition.	Subtraction.	Multiplication.	Division.	Fractions.	Money, Weights, Measures, &c.
4 and 4 are 8	4 from 8 leaves 4	4 times 4 are 16	4 Four's in 16	4 is $\frac{1}{4}$ of 16	{ 16 farthings 4d.—16d. 1s. 4d.—16 drachms 1oz. 16 oz. 1lb.
4 5 9	4 9	5 4	5 4	$\frac{1}{5}$	{ 20 farthings 5d.—20d. 1s. 8d.—20s. £1. 20 dwts. 1 oz.—20 cwt. 1 ton.—20 grs. 1 scruple. 20 quires 1 ream.—20 articles 1 score.
4 6 10	4 10	6 4	6 4	$\frac{1}{6}$	{ 24 farthings 6d.—24d. 2s.—24s. £1. 4s. 24 grains 1 dwt.—24 hours 1 day. 24 sheets 1 quire.
4 7 11	4 11	7 4	7 4	$\frac{1}{7}$	{ 28 farthings 7d.—28d. 2s. 4d.—28s. £1. 8s. 28lbs. 1 quarter cwt.—28lbs. 1 todd. 28lbs. $\frac{1}{4}$ a firkin of butter.
4 8 12	4 12	8 4	8 4	$\frac{1}{8}$	{ 32 farthings 8d.—32d. 2s. 8d.—32s. £1. 12s.
4 9 13	4 13	9 4	9 4	$\frac{1}{9}$	{ 36 farthings 9d.—36d. 3s.—36s. £1. 16s. 36 bushels 1 chaldron.—36lbs. 1 truss of straw.
4 10 14	4 14	10 4	10 4	$\frac{1}{10}$	{ 40 farthings 10d.—40d. 3s. 4d.—40s. £2. 40 poles 1 furlong.—40 poles 1 rood. 40 bushels 1 ton of potatoes.
4 11 15	4 15	11 4	11 4	$\frac{1}{11}$	{ 44 farthings 11d.—44d. 3s. 8d.—44s. £2. 4s.
4 12 16	4 16	12 4	12 4	$\frac{1}{12}$	{ 48 farthings 1s.—48d. 4s.—48s. £2. 8s.

The Chain or Combination Table Extended.—(Continued.)

Addition.		Subtraction.		Multiplication.		Division.		Fractions.		Money, Weights, Measures, &c.	
5 and 5 are 10		5 from 10 leaves 5		5 times 5 are 25		5 Five's in 25		5 is $\frac{1}{5}$ of 25		{ 25 farthings 6½d.—25d. 2s. 1d.—25s. £1. 5s. { 25 years ¼ of a century.	
5	6	11	5	6	5	30	6	5	30	5	30 farthings 7½d.—30d. 2s. 6d.—30s. £1. 10s.
5	7	12	5	7	5	35	7	5	35	5	35 farthings 8½d.—35d. 2s. 11d.—35s. £1. 15s. { 40 farthings 10d.—40d. 3s. 4d.—40s. £2. { 40 poles 1 furlong.—40 poles 1 rood. { 40 bushels 1 ton of potatoes. 45 farthings 11½d.—45d. 3s. 9d.—45s. £2. 5s. { 50d. 4s. 2d.—50s. £2. 10s. { 50 years ½ a century. 55d. 4s. 7d.—55s. £2. 15s. { 60d. 5s.—60s. £3.—60 miles 1 degree. { 60 seconds 1 minute.—60 minutes 1 hour.
5	8	13	5	8	5	40	8	5	40	5	50d. 4s. 2d.—50s. £2. 10s. { 50 years ½ a century. 55d. 4s. 7d.—55s. £2. 15s. { 60d. 5s.—60s. £3.—60 miles 1 degree. { 60 seconds 1 minute.—60 minutes 1 hour.
5	9	14	5	9	5	45	9	5	45	5	50d. 4s. 2d.—50s. £2. 10s. { 50 years ½ a century. 55d. 4s. 7d.—55s. £2. 15s. { 60d. 5s.—60s. £3.—60 miles 1 degree. { 60 seconds 1 minute.—60 minutes 1 hour.
5	10	15	5	10	5	50	10	5	50	5	50d. 4s. 2d.—50s. £2. 10s. { 50 years ½ a century. 55d. 4s. 7d.—55s. £2. 15s. { 60d. 5s.—60s. £3.—60 miles 1 degree. { 60 seconds 1 minute.—60 minutes 1 hour.
5	11	16	5	11	5	55	11	5	55	5	50d. 4s. 2d.—50s. £2. 10s. { 50 years ½ a century. 55d. 4s. 7d.—55s. £2. 15s. { 60d. 5s.—60s. £3.—60 miles 1 degree. { 60 seconds 1 minute.—60 minutes 1 hour.
5	12	17	5	12	5	60	12	5	60	5	50d. 4s. 2d.—50s. £2. 10s. { 50 years ½ a century. 55d. 4s. 7d.—55s. £2. 15s. { 60d. 5s.—60s. £3.—60 miles 1 degree. { 60 seconds 1 minute.—60 minutes 1 hour.
6 and 6 are 12		6 from 12 leaves 6		6 times 6 are 36		6 Sixes in 36		6 is $\frac{1}{6}$ of 36		{ 36 farthings 9d.—36d. 3s.—36s. £1. 10s. { 36 bushels 1 chaldron.—36lbs. 1 truss of straw.	
6	7	13	6	7	6	42	7	6	42	6	42 farthings 10½d.—42d. 3s. 6d.—42s. £2. 2s.
6	8	14	6	8	6	48	8	6	48	6	48 farthings 1s.—48d. 4s.—48s. £2. 8s. 54d. 4s. 6d.—54s. £2. 14s. { 60d. 5s.—60s. £3.—60 miles 1 degree. { 60 seconds 1 minute.—60 minutes 1 hour.
6	9	15	6	9	6	54	9	6	54	6	54d. 4s. 6d.—54s. £2. 14s. { 60d. 5s.—60s. £3.—60 miles 1 degree. { 60 seconds 1 minute.—60 minutes 1 hour.
6	10	16	6	10	6	60	10	6	60	6	54d. 4s. 6d.—54s. £2. 14s. { 60d. 5s.—60s. £3.—60 miles 1 degree. { 60 seconds 1 minute.—60 minutes 1 hour.
6	11	17	6	11	6	66	11	6	66	6	54d. 4s. 6d.—54s. £2. 14s. { 60d. 5s.—60s. £3.—60 miles 1 degree. { 60 seconds 1 minute.—60 minutes 1 hour.
6	12	18	6	12	6	72	12	6	72	6	54d. 4s. 6d.—54s. £2. 14s. { 60d. 5s.—60s. £3.—60 miles 1 degree. { 60 seconds 1 minute.—60 minutes 1 hour.

The Chain or Combination Table Extended.—(Continued.)

Addition.	Subtraction.	Multiplication.	Division.	Fractions.	Money, Weights, Measures, &c.
7 and 7 are 14	7 from 14 leaves 7	7 times 7 are 49	7 Seven's in 49	7 is $\frac{1}{7}$ of 49	49d. 4s. 1d.—49s. £2. 9s.
7 8 15	7 15 8	7 8 56	8 7 56	7 $\frac{1}{8}$ 56	{ 56d. 4s. 8d.—56s. £2. 16s. 56lbs. $\frac{1}{8}$ cwt.—56lbs. 1 firkin of butter.
7 9 16	7 16 9	7 9 63	9 7 63	7 $\frac{1}{9}$ 63	63d. 5s. 3d.—63s. £3. 3s.—63 gallons 1 hogshd.
7 10 17	7 17 10	7 10 70	10 7 70	7 $\frac{1}{10}$ 70	70d. 5s. 10d.—70s. £3. 10s.
7 11 18	7 18 11	7 11 77	11 7 77	7 $\frac{1}{11}$ 77	77d. 6s. 5d.—77s. £3. 17s.
7 12 19	7 19 12	7 12 84	12 7 84	7 $\frac{1}{12}$ 84	{ 84d. 7s.—84s. £4. 4s. 84 gallons 1 puncheon.
8 and 8 are 16	8 from 16 leaves 8	8 times 8 are 64	8 Eight's in 64	8 is $\frac{1}{8}$ of 64	64d. 5s. 4d.—64s. £3. 4s.
8 9 17	8 17 9	8 9 72	9 8 72	8 $\frac{1}{9}$ 72	72d. 6s.—72s. £3. 12s.
8 10 18	8 18 10	8 10 80	10 8 80	8 $\frac{1}{10}$ 80	80d. 6s. 8d.—80s. £4.
8 11 19	8 19 11	8 11 88	11 8 88	8 $\frac{1}{11}$ 88	88d. 7s. 4d.—88s. £4. 8s.
8 12 20	8 20 12	8 12 96	12 8 96	8 $\frac{1}{12}$ 96	96d. 8s.—96s. £4. 10s.

The Chain or Combination Table Extended.—(Continued.)

Addition.	Subtraction.	Multiplication.	Division.	Fractions.	Money, Weights, Measures, &c.
9 and 9 are 18	9 from 18 leaves 9	9 times 9 are 81	9 times 9 in 81	9 is $\frac{1}{9}$ of 81	81s. 6s. 9d.—81s. £4. 1s.
9 10 19 9	19 10	9 10 90 10	9 90 10	$\frac{1}{9}$	90 90d. 7s. 6d.—90s. £4. 10s.
9 11 20 9	20 11	9 11 99 11	9 99 11	$\frac{1}{9}$	99 99d. 8s. 3d.—99s. £4. 19s.
9 12 21 9	21 12	9 12 108 12	9 108 12	$\frac{1}{9}$	108 108d. 9s.—108s. £5. 8s.
10 and 10 are 20	10 from 20 leaves 10	10 times 10 are 100	10 Ten's in 100	10 is $\frac{1}{10}$ of 100	{ 100d. 8s. 4d.—100s. £5. 100 years 1 century.
10 11 21 10	21 11	10 11 110 11	10 110 11	$\frac{1}{10}$	110 110d. 9s. 2d.—110s. £5. 10s.
10 12 22 10	22 12	10 12 120 12	10 120 12	$\frac{1}{10}$	120 120d. 10s.—120s. £6.
11 and 11 are 22	11 from 22 leaves 11	11 times 11 are 121	11 Eleven's in 121	11 is $\frac{1}{11}$ of 121	121d. 10s. 1d.—121s. £6. 1s.
11 12 23 11	23 12	11 12 132 12	11 132 12	$\frac{1}{11}$	132 132d. 11s.—132s. £6. 12s.
12 and 12 are 24	12 from 24 leaves 12	12 times 12 are 144	12 Twelve's in 144	12 is $\frac{1}{12}$ of 144	144d. 12s.—144s. £7. 4s.

These Tables are generally used as Rostrum Lessons ; but the most effectual and striking plan is to have out several children round the room, each one giving out, in turn, and the School, generally, repeating after them. Another method is to have out one or more Monitors, to question the School, viz.—*M.* Twice two. *C.* Four. *M.* Three times 2. *C.* Six. Again,—*M.* Two and 2. *C.* Four. *M.* Two from 4. *C.* Two. *M.* Twice 2. *C.* Four. *M.* Twos in 4. *C.* Two. *M.* Two is what part of 4? *C.* The half, &c.

Till the children are tolerably perfect, however, this must be done by the Teacher himself; and, indeed, when the children are quite perfect, occasionally.

These plans not only apply to the foregoing Tables, but also to those that follow.

FARTHING TABLE.

4 farthings are 1*d.* 5 farthings are 1½*d.*
 6 farthings are 1½*d.* 7 farthings are 1¾*d.*
 8 farthings are 2*d.* &c. to 48 farthings are 12*d.* or 1*s.*

PENCE TABLE.

Twenty pence are one and eight pence,
 That I can't afford to lose;

Thirty pence are two and six pence,
 That will buy a pair of shoes.

Forty pence are three and four pence,
 That sum's paid for certain fees;

Fifty pence are four and two pence,
 That will buy five pounds of cheese,

Sixty pence will make five shillings;
 This we're told is just a crown;

Seventy pence are five and ten pence,
 That is known throughout the town.

Eighty pence are six and eight pence,
 This sum once my father spent;

Ninety pence are sev'n and six pence,
 Which for a quarter's schooling went.

One hundred pence are eight and four pence,
 This we're taught in th' Infant School ;
 Eight pence more make just nine shillings,
 Thus we end this useful rule.

SHILLINGS TABLE.

s.	£.	s.	s.	£.	s.	s.	£.	s.			
20 are	1	:	0	30 are	1	:	10	40 are	2	:	0
50 are	2	:	10	60 are	3	:	0	70 are	3	:	10
80 are	4	:	0	90 are	4	:	10	100 are	5	:	0
&c. &c. &c.											

MONEY TABLE.

Four farthings are one penny.
 Four pence make one groat.
 Twelve pence make one shilling.
 Two shillings and sixpence make half-a-crown.
 Five shillings make a crown.
 Ten shillings make half a sovereign.
 Ten shillings and sixpence make half-a-guinea.
 Twenty shillings make a sovereign.
 Twenty-one shillings make a guinea.
 Twenty-seven shillings make a moidore.
 Forty-eight farthings make a shilling.
 Nine hundred and sixty farthings make a pound.
 One thousand and eight farthings make a guinea.

PRACTICE TABLE.

s.	d.		d.		d.							
10	:	0 is	$\frac{1}{2}$	of a £.	6	is	$\frac{1}{2}$	of a Shil.	3	is	$\frac{1}{2}$	of a 6d.
6	:	8 -	$\frac{1}{3}$		4	-	$\frac{1}{3}$		2	-	$\frac{1}{3}$	
5	:	0 -	$\frac{1}{4}$		3	-	$\frac{1}{4}$		$1\frac{1}{2}$	-	$\frac{1}{4}$	
4	:	0 -	$\frac{1}{5}$		2	-	$\frac{1}{6}$		1	-	$\frac{1}{6}$	
3	:	4 -	$\frac{1}{6}$		$1\frac{1}{2}$	-	$\frac{1}{8}$		$\frac{3}{4}$	-	$\frac{1}{8}$	
2	:	6 -	$\frac{1}{8}$		1	-	$\frac{1}{12}$		$\frac{1}{2}$	-	$\frac{1}{12}$	
2	:	0 -	$\frac{1}{10}$		$\frac{3}{4}$	-	$\frac{1}{10}$		$\frac{1}{2}$	-	$\frac{1}{24}$	
1	:	8 -	$\frac{1}{12}$		$\frac{1}{2}$	-	$\frac{1}{24}$		$\frac{1}{4}$	-	$\frac{1}{24}$	
1	:	0 -	$\frac{1}{20}$		$\frac{1}{4}$	-	$\frac{1}{48}$					

TROY WEIGHT.

24 Grains make	1 Pennyweight—Dwt.
20 Dwt. ..	1 Ounce—Oz.
12 Ounces ..	1 Pound—lb.

In verse.

Fine gold is dug out of the ground,
But in some rivers it is found ;
The mine is deep and dark below ;
The men are miners call'd, we know.

Gold's a yellow heavy metal,
But 'tis neither hard nor brittle,
For, when 'tis hammer'd, it will spread
Out, something like a piece of lead.

The gold-beater will take, we're told,
An ounce of pure and solid gold ;
This he would hammer out as wide
As our school room and yard beside.

The wire-drawer, too, we're told,
Will take a little piece of gold,
Which he will draw out to a thread,
Fine as the hair upon your head.

The coiner, too, with gold doth make
Sov'reigns, which we give and take ;
The jeweller, also, we are told,
Makes rings, and chains, and seals, of gold.

When scales are true, and beams are straight,
Twenty-four grains make one pennyweight ;
Twenty pennyweights one ounce we see,
Twelve ounces just one pound will be.

A VOIRDUPOIS WEIGHT.

16 Drams make	1 Ounce.
16 Ounces ..	1 Pound.
28 Pounds ..	1 Quarter of a Cwt.
4 Quarters ..	1 Cwt.
20 Cwt. ..	1 Ton.

In Verse. [Tune—*Nae luck, &c.*

When mother sends for any thing,
I must not play, nor stop ;
So now I'll tell how things are sold
At every grocer's shop.

Chorus—Then tis *Twist Twist* altogether,
Twist Twist away ;
This is the way we exercise,
When Teacher says we may.

Now, sixteen drams will make an ounce
Of cocoa, or coffee ;
And sixteen ounces make a pound
Of sugar, or of tea.

Then 'tis *Shoot, &c.*

Twenty-eight pounds one quarter make
Of soap, to wash with ease ;
And quarters four, one hundred weight
Of butter, or of cheese.

Then 'tis *Ring, &c.*

And twenty hundred make a ton,
According to this rule,
Of any thing with waste, or dross ;
And this we're taught at school.

Then 'tis *Clap, &c.*

APOTHECARIES WEIGHT.

20 Grains make	1 Scruple.
3 Scruples ..	1 Drachm.
8 Drachms ..	1 Ounce.
12 Ounces ..	1 Pound.

In Verse.

Twenty grains make a scruple, some scruple to take,
Tho' at times it is needful for our health's sake ;
Three scruples one drachm, eight drachms are one ounce,
Twelve ounces one pound, for the pestle to pounce.

By this rule is all medicine compounded and sold,
By Avoirdupois Weight 'tis bought, we are told ;
But the best of all physic that I could advise,
Is temperate living, and good exercise.

WOOL WEIGHT.

7	Pounds	make	1	Clove.
14	Pounds	..	1	Stone
28	Pounds	..	1	Todd.
6½	Todd	..	1	Wey.
2	Weys	..	1	Sack
12	Sacks	..	1	Last.

In Verse.

Sheep's wool is always sold by weight,
 Of which I'll now the terms relate ;—
 Seven pounds net one clove will take,
 And fourteen pounds one stone will make.
 Twenty-eight pounds one todd, we say ;
 Six todods and a half will make a wey ;
 Two weys one sack, which fills it full,
 Twelve sacks one last of English wool.

CLOTH MEASURE.

2½	Inches	make	1	Nail.
4	Nails	...	1	Qr. of a yard.
3	Quarters	...	1	Flemish Ell.
4	Quarters	...	1	Yard.
5	Quarters	...	1	English Ell.
6	Quarters	...	1	French Ell.

In Verse.

Sheep's wool is wash'd, and comb'd, with hand,
 And after spun with wheel and band ;
 And then with shuttle, loom and care,
 Wove into cloth for men to wear.
 The cloth is taken to be dy'd,
 Where it is wash'd, and soak'd, and dry'd ;
 And then 'tis press'd—and I am told,
 'Tis by this rule all cloth is sold.
 Two inches and a quarter take,
 Which just an English nail will make ;
 Four nails one quarter make, we know,
 Which girls can cut, turn down, and sew.

Four quarters will, if new or old,
 Make just one yard, for so 'tis sold;
 Three quarters make one Flemish ell,
 For thus those people buy and sell.

But, five quarters do make an ell,
 In England, which is known full well;
 But when the French do buy or sell,
 They give six quarters to an ell.

LONG MEASURE.

3	Barleycorns	make	1	Inch.
12	Inches	..	1	Foot.
3	Feet	..	1	Yard.
6	Feet	..	1	Fathom.
5½	Yards	..	1	Pole.
40	Poles	..	1	Furlong.
8	Furlongs	..	1	Mile.
3	Miles	..	1	League.
60	Miles	..	1	Degree.

In Verse.

Three barleycorns one inch will make,
 Twelve inches just a foot;
 Three feet one yard, which shopmen take,
 The cloth to measure out.

Six feet one fathom, used most
 By sailors when at sea,
 To sound the depth, when near the coast,
 Or getting under weigh.

Five yards and half are call'd a pole,
 Sometimes a perch, or rood,
 To measure land by standard rule,
 Or find the length of road.

A furlong measures forty poles;
 Eight furlongs make one mile
 Of turnpike road, paid for by tolls,
 Throughout the British Isle.

Three miles a league, our Teachers say,
 And we should strive to learn,
 When in the school, or when at play,
 For time rolls swiftly on.

WINE MEASURE.

2 Pints	..... make	1 Quart.
4 Quarts	.....	1 Gallon.
10 Gallons	.....	1 Anker.
18 Gallons	.....	1 Runlet.
63 Gallons	.....	1 Hogshead.
2 Hogsheads	.....	1 Pipe.
2 Pipes	.....	1 Tun.

In Verse.

Two pints will make a quart
 Of brandy, wine, or gin ;
 Four quarts will make a gallon full ;
 To drink too much 's a sin.

Ten gallons will an anker fill,
 A runlet takes eight more ;
 A hogshead sixty-three requires,
 From Portugal brought o'er.

Two hogsheads then will fill a pipe ;
 A little does us good ;
 But those who practice drinking much,
 Are often pinch'd for food.

ALE AND BEER MEASURE.

2 Pints	..... make	1 Quart.
4 Quarts	.....	1 Gallon.
9 Gallons	.....	1 Firkin.
4 Firkins	.....	1 Barrel.
1½ Barrel	.....	1 Hogshead.
3 Barrels	.....	1 Butt.

In Verse.

Two pints will make one quart of beer,
 And that for four pence now is sold ;

Four quarts one gallon, which does cost
Just one and four pence, we are told.

Nine gallons, too, a firkin make ;
The price will just twelve shillings be ;
Two firkins make one kilderkin,
And cost us one pound four, we see.

Two kilderkins one barrel make,
Which costs the sum of two pounds eight ;
And barrels three will make a butt,
And cost just seven pounds four of late.

DRY MEASURE.

2 Pints	..... make	1 Quart.
2 Quarts	.....	1 Pottle.
2 Pottles	..... ..	1 Gallon.
2 Gallons	.....	1 Peck.
4 Pecks	.....	1 Bushel.
8 Bushels	.....	1 Quarter.
5 Quarters	.....	1 Wey.
2 Weys	.....	1 Last.

In Verse.

Two pints, we are told, make one quart of seed,
By cornchandlers sold, our birds for to feed ;
Two quarts of nice peas, make one pottle, we cry,
Our pigs will eat these as they stand in the sty.

Two pottles do make one gallon, we see,
Of meal for a cake quite hot for our tea ;
Two gallons of corn make one peck, my young friends,
To give, night and morn, to our cocks and our hens.

Four pecks they will make one bushel, we know,
Of beans, that we place in the ground for to grow ;
Eight bushels one quarter of flour from wheat,
With salt, yeast, and water, make nice bread to eat.

Five quarters one wey, of good oats, nice and sweet,
With grass and fresh hay, which our horses will eat ;
Two weys make a last of all corn that is dry ;
The price you must ask, when you 're wishing to buy.

How great is the sin, when we use a false weight !
 Our scales should be true, the beam also straight ;
 Our dealing be just, and the measures all true ;
 Be upright to all, as you'd have them to you.

TIME.

60 Seconds	..... make ..	1 Minute.
60 Minutes	.....	1 Hour.
24 Hours	.....	1 Day.
7 Days	.....	1 Week. ♀
4 Weeks	.....	1 Month.
12 Months	.....	1 Calendar Year.
13 Months, 1 Day, & 6 Hours	....	1 Julian Year.
100 Years	.....	1 Century.

52 Weeks, or 365 Days, 1 Year.

In Verse.

Sixty seconds make a minute,
 Swift our time doth fly away ;
 Sixty minutes make an hour,
 Let's improve it while we may.
 Twenty-four hours make one day,
 And in this our earth turns round ;
 Seven days make just one week,
 When the Sabbath bells do sound.
 Months* have each four weeks, we know ;
 Time, how quickly does it run !
 Thirteen such will make a year,
 While we move around the sun.

THE SEVEN DAYS OF THE WEEK.

1st Day	.....	Sunday.
2d	.....	Monday.
3d	.....	Tuesday.
4th	.....	Wednesday.
5th	.....	Thursday.
6th	.....	Friday.
7th	.....	Saturday.

* Lunar.

THE CALENDAR MONTHS.

January hath	.....	31	Days.
February	.....	28	{ And once in 4 Years, 29 Days.
March	.....	31	
April	.....	30	
May	.....	31	
June	.....	30	
July	.....	31	
August	.....	31	
September	.....	30	
October	.....	31	
November	.....	30	
December	.....	31	

365

Sing.

Thirty days hath September,
 April, June and November;
 February hath twenty-eight alone,
 All the rest have thirty-one;
 Except leap year, at which time
 February's days are twenty-nine

January's when cold winds do blow;
February brings us frost and snow;
March is when young lambs do play;
April brings us flowers so gay;
May's the time the trees are green;
June is when new hay is seen;
July's days are very warm;
August brings the thunder storm;
September, the harvest fields are clear;
October's when they brew nice beer;
November's dreary days are here;
December ends the fleeting year.

MULTIPLICATION TABLE IN VERSE.

(Church Bells.)

Three threes are nine, three fours are twelve,
 Three fives are fifteen sure ;
 And three times six are just eighteen,
 Which wants two of a score.

And three times seven are twenty-one,
 Three eights are twenty-four ;
 And three times nine are twenty-seven,
 Indeed it is no more.

Four fours are sixteen pretty deer,
 That feed in Greenwich Park ;
 And four times five are twenty lads,
 Who rise up with the lark.

And four times six are twenty-four
 Young lambs that skip and play ;
 And four times seven are twenty-eight
 Fine horses, fed with hay.

But four times eight are thirty-two ;
 Four nines are thirty-six ;
 And five times five are twenty-five,
 Who leave off naughty tricks.

And five times six are thirty boys,
 Who lose no time in play ;
 And five times seven are thirty-five
 Old farmers drest in grey.

Well, five times eight are forty girls,
 With frocks so neat and clean ;
 And five times nine are forty-five
 Young Scots from Aberdeen.

Now six times six are thirty-six
 Light horsemen, all in blue ;
 Sure, all will own, that six times sev'n
 Will make but forty-two.

And six times eight are forty-eight,
 We here are safe from harm ;
 And six times nine are fifty-four,
 What's useful, too, we learn.

Now seven times sev'n are forty-nine
 Young sailors, bold and true ;
 And sev'n times eight are fifty-six
 Belonging to the crew.

Then sev'n times nine are sixty-three,
 According to this rule ;
 And eight times eight are sixty-four
 Good boys and girls at school.

And eight times nine are sev'nty-two,
 That will not stay away ;
 Then nine times nine are eighty-one,
 And now we'll go to play.

INFANT'S TABLE.

Twice	1 are	2,	Thumbs up to view.
	2 are	4,	Fingers on the floor.
	3 are	6,	Fingers playing tricks.
	4 are	8,	Count them now they're straight.
	5 are	10,	All held up again.
	6 are	12,	Spades are us'd to delve.
	7 are	14,	Butterflies all sporting.
	8 are	16,	Labour's mortar mixing.
	9 are	18,	Noisy children prating.
	10 are	20,	A score, and that's a plenty.
	11 are	22,	Jolly sailors dress'd in blue.
	12 are	24,	Dirty children on the floor.

THE BABY'S SONG.

First.

Here's my Right Side ;	Here's my Left Side.
Here's my Right Knee ;	Here's my Left Knee.
Here's my Right Arm ;	Here's my Left Arm.
Here's my Right Ear ;	Here's my Left Ear.

This is my Mouth with which I Eat ;
 This is my Mouth with which I Eat.

Second.

Here's my Right Foot ; Here's my Left Foot.
 Here's my Right Cheek ; Here's my Left Cheek.
 Here's my Right Leg ; Here's my Left Leg.
 Here's my Right Hand ; Here's my Left Hand.
 These are my Shoes upon my Feet ;
 These are my Shoes upon my Feet.

These Lessons will be found a pleasing change for the younger children, and for whom it is principally intended.

STOPS.

In reading, Children ought to know
 'Tis best to read distinct and slow.
 Stops should be minded, and I'll teach
 Their names, and time to rest at each.

- , This is a Comma, here I stay
While counting one upon my way.
- ; The Semicolon now I view,
Here I must stop, and count *one, two*.
- : The Colon next I here may see,
And stop while counting *one, two, three*.
- . At a Full Stop I wait still more,
While I can count *one, two, three, four*.
- ! The Note of Admiration view,
Surprize or grief it shews to you ;
And here I wait, as said before,
While I can count *one, two, three, four*.
- ? Notes of Interrogation shew
Questions, as this ;—What do you know ?
And here I wait a little more,
Than time to count *one, two, three, four*.

Observe these rules, and soon you'll find
 Your reading please the Teacher's mind.

ENGLISH GRAMMAR.

PART I.

English Grammar doth us teach,
 That it hath nine parts of speech ;—
 Article, Adjective, and Noun,
 Verb, Conjunction, and Pronoun,
 With Preposition, and Adverb,
 And Interjection, as I've heard.
 The letters are just twenty-six,
 These form all words, when rightly mix'd.
 The Vowels are, a, e, o, i,
 With u, and sometimes w and y.
 Without the little vowel's aid,
 No word or syllable is made ?
 But Consonants the rest we call,
 And so of these we've mention'd all.

PART II.

- 1 Three little words we often see,
 Are Articles—*a, an, and the.*
- 2 A Noun's the name of any thing—
As School, or Garden, Hoop, or Swing.
- 3 Adjectives tell the kind of noun—
As great, small, pretty, white, or brown.
- 4 Instead of Nouns, the Pronouns stand—
John's head, his face, my arm, your hand.
- 5 Verbs tell of something being done—
To read, write, count, sing, jump, or run.
- 6 How things are done, the Adverbs tell—
As slowly, quickly, ill, or well.
- 7 Conjunctions join the Nouns together—
As Men and Children, Wind or Weather.
- 8 A Preposition stands before
 A Noun—as, *in or through a Door.*

- 9 The interjection shows surprise—
As *oh* ! how pretty—*ah* ! how wise.

The whole are call'd Nine Parts of Speech,
Which reading, writing, speaking teach.

ON THE ARTICLE.

“ Three little words we often see
Are Articles—*a*, *an*, and *the* ;”
But yet in KIND, there are but TWO,
And what they're called I now will shew.
Indefinite, *a* or *an* will be,
Definite, is ascribed to *the*.
The first two, *a* or *an*, we say
When meaning one, as thus—a day ;
But *the* we use to one or more
Of something, understood before.

ON THE NOUN.

“ A Noun's the name of any thing,—
As School, or Garden, Hoop, or Swing.”
Of these—TWO KINDS, we're all aware,
Common and *Proper* named they are.
Also TWO NUMBERS—known before
As *Singular*, one—*Plural*, more.
To Nouns, THREE GENDERS there will be, — }
First *Masculine* or *Male*, as *he* ;
Feminine, *Female*, known as *she* ;
Last, *Neuter*, which applies to all
That have not life—such, *it*, we call.
THREE CASES next to Nouns we give, —
Nominative—as, *Man* may live :
Possessive next—as, *John's* new Coat :
Objective last—as, see the Boat.

ON THE ADJECTIVE.

“ Adjectives tell the kind of Noun,
As great, small, pretty, white, or *brown*.”

Of these, **COMPARISONS** we see,—
 Their number, all allow are **THREE** :
 First, the *Positive* stands in view,
 Which merely states what kind to you :
 Then, the *Comparative* does more,—
 Adds to, or lessens that before :
 The last, *Superlative* we call—
 Which shews the least, or most, of all.

ON THE VERB.

“ Verbs tell of something being done,
 As t’ read, write, count, sing, jump, or run.”
 Of Verbs, we’re told, there are **THREE KIND**—
 You’ll Active, Passive, Neuter, find.
 They’ve **NUMBERS TWO**—and **PERSONS THREE**,
 Likewise **FIVE MOODS**, plain as can be.
 First, the *Indicative* will stand—
 Th’ *Imperative* next, with high command—
 Then the *Potential*—power and will ;
 Next, the *Subjunctive*—doubting still ;
 Last, the *Infinitive* we find,—
 All brought by certain signs to mind.
 Verbs have **THREE TENSES** too we’re told—
 Present, Past, Future—they unfold.
 Grammarians however claim
SIX as their number—which I’ll name.
Present, Imperfect, Perfect—view
Pluperfect, and *two Futures* too.
 Of Verbs and lessons said before,
 When older grown you’ll learn much more ;
 And if you these retain in mind,
 The rest much easier you will find.

QUESTIONS ON THE FOREGOING LESSONS.

1. How many Letters are there in the English Language ?
Twenty-six.
2. What are they divided into ? *Vowels and Consonants.*
3. Name the Vowels. *A e i o u, and sometimes w and y.*

4. What cannot a word or syllable be sounded without?
A Vowel.

5. How many parts of Speech are there? *Nine.*

6. What are they called? *Article, Noun, Adjective, Pronoun, Verb, Adverb, Conjunction, Preposition, and Interjection.*

7. What does Grammar teach us? *To read, write, and speak, correctly.*

8. How many Articles are there? *Three—a, an, and the.*

9. What kind of an Article is *a* or *an*? *Indefinite.*
Why? It means no particular thing.

10. What is *the* called? *Definite.* *Why? Because it means something spoken of before.*

11. What is a Noun? *The name of any thing.*

12. How many kind of Nouns are there? *Two; Common and Proper.*

13. Give me an example of both? *C. City; P. York.*

14. What have nouns? *Two Numbers, Three Persons, Three Genders, and Three Cases.*

15. Distinguish the Numbers. *Singular, as one;—Plural, more than one.*

16. Name the Genders. *Masculine, Male, as he; Feminine, Female, as she; Neuter, neither male nor female, as, it.*

17. What Gender is Boy? *Masculine.* Girl? *Feminine.*

18. Is a Ball Masculine or Feminine Gender? *Neither; it is Neuter.* *Why? Because it hath not life.*

19. How many Cases have Nouns? *Three.*

20. What are they called? *Nominative, Possessive, and Objective.*

21. How may we know a Verb? *By its telling us of something being done.*

22. How many kind of Verbs are there? *Three; Active, Passive, and Neuter.*

23. What belong to Verbs? *Number, Person, Mood, and Tense.*

24. How many Numbers and Persons? *Two Numbers, and Three Persons, the same as Nouns.*

25. How many Moods, and what are their names? *Five; Indicative, Imperative, Potential, Subjunctive, and Infinitive.*

26. How many Tenses, and name them? *Six; Present, Imperfect, Perfect, Pluperfect, and First and Second Future.*

27. What is an Adjective known by? *Its telling what kind of noun or thing.*

28. How many degrees of comparison have Adjectives? *Three.*

29. Name them.—*Positive, Comparative and Superlative.*

30. Compare the Adjective, Short. *Positive, Short; Comparative, Shorter; Superlative, Shortest, &c. &c.*

This specimen of the use of these Lessons may be deemed sufficient for children of so tender an age as are admitted into Infant Schools;—but the nursery Teacher may, on a similar method, carry out her enquiries to any reasonable extent. At the same time, the Compilers would give this salutary caution—much is left undone, by attempting to do too much.

GEOGRAPHY.

The Earth upon which we, at present, all dwell,
If asked, Sir, this much I about it can tell—
In shape, its near round as a Marble or Ball,
And because it is so—we the Globe do it call.

This Globe is composed, Sir, of water and land;
It has Oceans and Seas, Vales and Mountains so grand;
It has Deserts and Rocks, leafy Dales and bleak Hills,
With Gulfs, Islands, Bays, Rivers, Streams & small Rills.

It has likewise Peninsulas, Isthmuses, Straits,
With Capes and Promontories, Continents, States,
Cities, Kingdoms, and Nations, all strange in their kind,
With Volcanoes that burn—dreary Caves, too, we find.

Into Quarters the Globe we are wont to divide—
To live in Great Britain, in Europe, 's our pride;
For Europe, though least, is now greatest in fame—
Next America, Africa, Asia, we name.

Then America, Africa, Asia, 'tis plain
With Europe—are quarters our Earth doth contain;
One Sun and One Moon give the light to the whole,
The Lord made them all, and does them control.

Sing.

[Tune—Warwick

In forests, deserts, hills, and plains,
 Where feet have never trod,
 There, still in mighty power, he reigns,
 An ever-present God.

THE ZONES.

The *Torrid Zone* is very hot,
 And there the finest fruits are got ;
 There too, the largest beasts are found,
 That creep or walk upon the ground.
 The people are of blackish hue,
 They weakly are, oft lazy too :
 In Winter they have rain throughout ;
 In Summer they have constant drought.

The *Frigid Zones* are very cold,
 And men can scarcely live we're told :
 The snow, for most part of the year
 Does lie upon the ground, we hear.
 The people few and dwarfish are :
 They have no corn, 'twill not grow there.
 Their Summer's short—their winter's long,
 Their animals hardy are and strong.

The *Temperate Zones* do lie between
 The other two, as may be seen
 By looking at a map or chart—
 You'll find them in the proper part.
 In cold and heat they're not severe,
 And seasons four, complete the year :
 The people healthy are, and fair,
 None else we can with them compare.

THE BOUNDARIES OF EUROPE.

Europe is bounded on the *East*,
 By Asia, and the deep Black Sea ;
 On the *West*, the Atlantic Ocean,
 Reaching to America ;

On the *North* the Frozen Ocean,
 Where all is cold—as cold can be ;
 On the *South* by Africa
 And the Mediterranean sea.

THE CAPITALS OF EUROPE.

London is the Capital, the Capital, the Capital,
 London is the Capital, the Capital of England.
 Edinburgh is the Capital, the Capital, the Capital,
 Edinburgh is the Capital, the Capital of Scotland.
 Dublin is the Capital, the Capital, the Capital,
 Dublin is the Capital, the Capital of Ireland.
 Paris is the Capital, the Capital, the Capital,
 Paris is the Capital, the Capital of France.
 Madrid is the Capital, the Capital, the Capital,
 Madrid is the Capital, the Capital of Spain.
 Lisbon is the Capital, the Capital, the Capital,
 Lisbon is the Capital, the Capital of Portugal.
 Brussels is the Capital, the Capital, the Capital,
 Brussels is the Capital, the Capital of Belgium.
 Amsterdam is the Capital, the Capital, the Capital,
 Amsterdam is the Capital, the Capital of Holland.
 Hanover is the Capital, the Capital, the Capital,
 Hanover is the Capital, the Capital of Hanover.
 Berlin is the Capital, the Capital, the Capital,
 Berlin is the Capital, the Capital of Prussia.
 Copenhagen is the Capital, the Capital, the Capital,
 Copenhagen is the Capital, the Capital of Denmark.
 Christiana is the Capital, the Capital, the Capital,
 Christiana is the Capital, the Capital of Norway.
 Stockholm is the Capital, the Capital, the Capital,
 Stockholm is the Capital, the Capital of Sweden.
 Petersburg is the Capital, the Capital, the Capital,
 Petersburg is the Capital, the Capital of Russia.
 Warsaw is the Capital, the Capital, the Capital,
 Warsaw is the Capital, the Capital of Poland.
 Dresden is the Capital, the Capital, the Capital,
 Dresden is the Capital, the Capital of Saxony.
 Prague is the Capital, the Capital, the Capital,
 Prague is the Capital, the Capital, of Bohemia.

Stutgard is the Capital, the Capital, the Capital,
 Stutgard is the Capital, the Capital of Wirtemberg.
 Berne is the Capital, the Capital, the Capital,
 Berne is the Capital, the Capital of Switzerland.
 Munich is the Capital, the Capital, the Capital,
 Munich is the Capital, the Capital of Bavaria.
 Vienna is the Capital, the Capital, the Capital,
 Vienna is the Capital, the Capital of Austria.
 Constantinople is the Capital, the Capital, the Capital,
 Constantinople is the Capital, the Capital of Turkey.
 Naples is the Capital, the Capital, the Capital,
 Naples is the Capital, the Capital of Naples.
 Rome is the Capital, the Capital, the Capital,
 Rome is the Capital, the Capital of Popedom.
 Florence is the Capital, the Capital, the Capital,
 Florence is the Capital, the Capital of Tuscany.
 Turin is the Capital, the Capital, the Capital,
 Turin is the Capital, the Capital of Sardinia.

THE BOUNDARIES OF ENGLAND.

England is bounded on the *East*
 By the German Ocean wide ;
 On the *West*, St. George's Channel
 And the Irish Sea's rough tide.
 England's bounded on the *North*
 By Scotland, where the people dance ;
 On the *South*—the English Channel
 And a Country called France.

THE BOUNDARIES OF MIDDLESEX.

Middlesex is bounded on the *East*
 By Essex and the River Lea ;
 On the *West* by Buckinghamshire,
 And the River Colne we see.
 On the *North* by Hertfordshire,
 Where Oats and Wheat and Barley grow ;
 On the *South* we Surrey find,
 With the Thames that Ebb and Flow.

THE BOUNDARIES OF THE MARKHAM STREET SCHOOL ROOM.

Our School is bounded on the *East*
By garden ground and apple trees ;
On the *West* by Markham Street,
Where people walk just when they please ;
On the *North* by our play-ground,
Where we run, and swing, and play ;
On the *South* a little field,
Where grass is cut and made to hay.

On the Four Cardinal Points.

The *East* is where the sun doth rise
Each morning in the glorious skies ;
Full *West* he sets, or hides his head,
And points to us the time for bed.
He's in the *South* at dinner time ;
The *North* is facing to a line.

THE AIR AND WIND.

[*Tune.—Miss Bailey.*]

The wond'rous globe on which we live,
Is close surrounded every where
By something quite invisible,
And called Atmospheric Air.
This Air is fluid, light and thin,
And form'd of gases well combined ;
It carry's sound and odour well,
But put in motion it is Wind.

Chorus.—O how curious, wonderfully curious—
The laws of nature are, indeed,
Most wonderfully curious.

When Wind at sea begins to blow,
The seaman spreads the canvass sail ;
And as it moves on, quick or slow,
He calls it Breeze, or Storm, or Gale ;

But, if it blows with so much power
That all resistance is in vain,
Moving at eighty miles an hour,
He says it's then a Hurricane.

Chorus—O how curious, &c.

The wind in this, the Temperate zone,
Is very changeable indeed ;
But, in the Torrid it is known
One way—full six months to proceed.
Tho' much the Winds in ruins lay,
Its usefulness is understood,
And in the Bible, it doth say,
God guides the Wind, and rules the Flood.

Chorus—O how curious, &c.

GEOGRAPHICAL ALPHABET.

- A. Asia, well known as the scenę of creation ;
- B. Britain, our home, our well-beloved nation ;
- C. China, far famed for silk, cotton, and tea ;
- D. Denmark from whence deals are brought o'er the sea ;
- E. Egypt, where Israel long suffer'd distress ;
- F. France, very famous for trifling and dress ;
- G. Greenland, great whales much abound in its seas ;
- H. Holland, far famed for fish, butter, and cheese ;
- I. Ireland, whence linen and whiskey oft come ;
- J. Jamaica produces drugs, sugar, and rum ;
- K. Kalnucks, a nation residing in tents ;
- L. Lapland, which many strange objects presents ;
- M. Mexico, famous for silver and gold ;
- N. Norway, a country exceedingly cold ;
- O. Owhyee, where a brave Captain was slain ;
- P. Persia, whence velvet and silks we obtain ;
- Q. Quause abounds in gold, silver, and tin ;
- R. Russia, for furs ever famous has been ;
- S. Spain, which produces silk, wool, wine, and dates ;
- T. Tripoli and Tunis, two African states ;
- U. Ulster, whose beautiful lakes are oft named ;
- V. Virginia, for wheat and tobacco far famed ;
- W. Wales whose rich vallies beguile ;
- X. Xitus, well known as a Japaneze Isle ;
- Y. Ypres, in Flanders, well known for its lace ;
- Z. Zaara, a desert, or large sandy place.

THE TWELVE SIGNS OF THE ZODIAC.

The *Ram*, the *Bull*, the heav'nly *Twins*,
 And next the *Crab*, the *Lion* shines,
 The *Virgin*, and the *Scales*;
 The *Scorpion*, *Archer*, and *Sea-Goat*,
 The man that holds the *Water-pot*,
 And *Fish* with glittering tails.

Sing. [*See Infant Hymns.*

O Lord, our God ! how wond'rous great, &c.

GEOMETRY, &c.

[*Tune—Here's a Health, &c.*

Horizontal, Perpendicular.

Horizontal, Perpendicular.

Oblique, Oblique, Semicircle.

Oblique, Oblique, Semicircle.

Parallel, Parallel, Parallel Lines.

Parallel, Parallel, Parallel Lines.

Contraction, is to be drawn up.

Expansion, is to be spread out.

Height, Depth, Length, Breadth, Perpendicular.

Height, Depth, Length, Breadth, Perpendicular.

Diverging and Converging Lines.

Diverging and Converging Lines.

Here's an Angle, here's another.

Here's an Angle, here's another.

Falling, Rising, Slanting, Crossing,

Falling, Rising, Slanting, Crossing.

Here's a Circle wheeling round.

Here's a Circle wheeling round.

Here's a Curv'd Line, here's a Wave Line.

Here's a Curv'd Line, here's a Wave Line.

Two Lines thus form a Right Angle.

Two Lines thus form a Right Angle.

This is the way we form an Arch.

This is the way we form an Arch.

Ascending is going higher.
 Ascending is going higher.
 Descending is coming lower.
 Descending is coming lower.
 Revolving slowly, Revolving slowly.
 Revolving quickly, Revolving quickly.
 Over Head is call'd the Zenith.
 Over Head is call'd the Zenith.
 Under Foot is call'd the Nadir.
 Under Foot is call'd the Nadir.
 East, West, North South ; East, West, North, South.
 East, West, North, South ; East, West, North, South.

This Lesson is generally used as an amusement to the children ; but it is surely wise to blend instruction with it, and we would therefore recommend, that they be made acquainted with the terms used, by shewing them as well something which stands perpendicular, or oblique, in or about the school room, as what is horizontal, or parallel. They may be then taught to use their hands or bodies in imitation of what the terms signify, while singing or chaunting the above lines.

This Lesson will be found more effectual in exciting the children, when dull or heavy, than any other the Authors are acquainted with.

KINGS OF ENGLAND.

William 1. The sturdy Norman Conqueror, severe ;
William 2. Ill-fated Rufus, dying like the deer ;
Henry 1. Instead of Robert, young Henry succeeds ;
Stephen. T' enforce his title, lo ! poor England bleeds ;
Henry 2. Victorious Henry bows to Becket's shade ;
Richard 1. And Richard, Lion-heart, a prisoner's made ;
John. Weak-minded John to Rome submits his throne ;
Henry 3. First slave, then tyrant, Henry's long-liv'd son ;
Edward 1. From Edward's hand Scotland a King receives ;
Edward 2. His wealth, his power, to wretched favourites gives ;
Edward 3. Two captive Monarchs swell 3rd Edward's train ;
Richard 2. Scarce worth a tear, altho' depos'd and slain ;
Henry 4. Domestic foes, 4th Henry's arm engage ;
Henry 5. France feels at Agincourt 5th Henry's rage ;

- Henry 6.* Tho' heir to France, he soon inglorious died ;
Edward 4. Luxurious Edward rais'd the nation's pride ;
Edward 5. O'er this boy's head the crown uncertain stands ;
Richard 3. With royal blood vile Richard stains his hands ;
Henry 7. Tudor the roses joins, and factions quells ;
Henry 8. Fierce Henry, Monks and Nuns and Pope repels ;
Edward 6. Religious Edward's short-lived bloom deplores ;
Mary. Mary her Rome with ten-fold rage restores ;
Elizabeth. She quickly form'd the Church, and humbled Spain ;
James 1. No kingly virtues mark King James's reign ;
Charles 1. Charles by the axe before his Palace dies ;
Cromwell. Stern Cromwell views the Crown with eager eyes ;
Charles 2. False power, false pleasure, flatter Charles's word ;
James 2. 'Gainst James the law-freed conscience draws the sword ;
William } The sword's now giv'n to William's patriot hand ;
& Mary. } And Mary's virtue saves a sinking land ;
Anne. By peace inglorious Anne's laurels fade ;
George 1. See George the Brunswick line majestic lead ;
George 2. From distant lands fresh wreaths adorn his brow ;
George 3. Tho' lost America, Arts patriot George, we know ;
George 4. No foreign wars disturb 4th George's peace ;
William 4. Long may he reign, his happiness increase,
 And change an earthly crown for one of bliss.

Sing National Hymn.

ON NATURAL HISTORY.

1. THE SHEEP.

(Illustrated by a Picture.)

I will now tell you something about the sheep. The male is called a ram ; the female, an ewe ; and the young one, a lamb. A great number of sheep together is called a flock ; the place into which they are put at night is called a fold, and the man who takes care of the sheep is a shep-

herd; the man who drives the sheep is called a drover; the place where they are killed is termed a slaughter-house, and the man who kills them a butcher.

The sheep know their shepherd, and his dog. The flesh of the sheep is called mutton, and that of the young sheep lamb, which are both wholesome food. The skins of sheep are made into leather, for binding books, and many other uses. Their fat is made into candles by the tallow-chandler; their wool is made into cloth, blankets, stockings, flannels, and stuffs, of various kinds; the wool is cut off the sheep once a year, which is called shearing; and all the wool taken off one sheep, is called a fleece.

Sheep have many enemies; such as the lion, bear, wolf, and the fox. They depend on the shepherd's care, who, with his faithful dog, watches them both night and day, and leads them forth into the green fields to feed. When a sheep wanders, the shepherd goes to seek it; and when he has found it, brings it back rejoicing to the fold. Sheep and lambs are harmless, innocent, meek, and patient creatures.

APPLICATION.

T. (Holding up the picture.) What is this?—*C.* A representation of a sheep.

T. What has it on its head?—*C.* Horns.

T. Who saw a ram once caught by its horns in a bush?—*C.* Abraham.

T. Who blew rams' horns, and a wall fell down?—

C. The priests.

T. What is the use of horns to a sheep?—*C.* To defend itself with.

T. What does a bee defend itself with?—*C.* A sting.

T. What has the bird?—*C.* Wings.

T. What has a cat?—*C.* Talons.

T. What have children to defend themselves with?—*C.* Hands.

T. What is on the sheep's backs?—*C.* Wool.

T. What does the Bible say about wool?—*C.* Gideon wrung a fleece of wool. Though your sins be red like crimson, they shall be as wool.

T. What is the use of wool to us?—*C.* To make cloth with.

T. What is the use of cloth?—*C.* To make coats with.

T. Who had coats made of skins?—*C.* Adam and Eve.

T. Who had a coat of many colours?—**C.** Joseph.

T. Who made a coat every year, for her little boy?—

C. Hannah.

T. Who had a coat without a seam?—**C.** Jesus Christ.

T. Who girt on his coat, and jumped into the sea?—

C. Peter.

T. Who made coats, and gave them to poor people?—

C. Dorcas.

T. What is the young sheep called?—**C.** A lamb.

T. Tell me any thing the Bible says about a lamb.—

C. *When Abraham was about to offer his son Isaac as a sacrifice, Isaac said, Where is the lamb for a burnt offering?*

Gen. xxii. 7. The Jews killed a lamb, and sprinkled its blood on their door-posts. Jesus was led as a lamb to the slaughter. Jesus told Peter to go and feed his lambs.

T. What is the man called who takes care of the sheep?—

C. The shepherd.

T. What is said in the Bible about a shepherd?—**C.** *Jesus Christ is the Great Shepherd, who lay down his life for the sheep. David put some stones into a shepherd's bag. Shepherds were keeping their flocks, when Jesus Christ was born. The Lord is my Shepherd, I shall not want. He shall feed his flock like a shepherd, and gather the lambs in his bosom. Smite the shepherd, and the sheep shall be scattered.*

T. Has the sheep many enemies?—**C.** Yes.

T. Who is our great enemy?—**C.** Satan.

T. What does he go about like?—**C.** A roaring lion, seeking whom he may devour.

T. Who is our Shepherd?—**C.** Jesus Christ.

T. Can any one take us from him, if we love him?—

C. No. "They shall never perish, neither shall any pluck them out of my hand." John x. 28.

T. Who came to seek and to save us when we were wandering in sin?—**C.** Jesus Christ came down from heaven, to seek and to save that which was lost.

T. Who saved a lamb from the jaws of a lion?—**C.** David.

T. Who helped some women to water their flocks?

C. Moses.

T. Who kept his father-in-law's sheep?—**C.** Moses.

T. Who was once keeping sheep, and saw a bush on fire?
—**C.** Moses.

T. Who laid down his life for his sheep?—**C.** Jesus Christ.

T. How can we be like lambs or sheep?—C. By loving one another, and being kind to each other.

Sing.

[*See Index.*

See the kind Shepherd, Jesus, stands, &c.

2. THE GLOW WORM.

Children, this is the representation of an insect, called a Glow-worm. When seen by day-light, it has but a dark and dull appearance, and something like the ground maggot; but the light spot here represented in the tail, shines beautifully bright at night, and would light a person home, when the moon does not shine.

The Glow-worm is generally seen in the months of August and September, and sometimes the ground is sprinkled over with them. In some countries, they almost cover the trees and hedges, and look like so many diamonds. Birds sometimes pick them up, and light up their nests with them.

They have wings, which are enclosed in a kind of shell? but they use them very little. They are very harmless, and live upon the leaves of vegetables, and small insects. Some people will collect a great number of them, and place them about their gardens, where they make a pretty appearance at night, and will remain for a long time. The Evangelist Matthew says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. v. 16.

As the Glow-worm shews its little light for the use of other animals, so should children let their light shine before men; that is, they should set such an example, by doing, as far as they are able, what will please their heavenly Father; and thereby, perhaps, they may make some other little children, their companions, wish to be like them.

For applying this Lesson, see Application, page 102.

Sing.

[*See Infant Hymns.*

What bless'd examples do I find, &c.

ON AGRICULTURE.

This is the way we Spread Manure,
 When lands are much in need ;
 This is the way we Plough the Ground,
 Before we Sow the Seed.

This is the way we Sow the Seed,
 Which every child should know ;
 This is th' way we Harrow the Ground,
 And cover the Seed to Grow.

This is the way we Scare the Crows,
 That come to pick the Seed ;
 This is the way we Hoe the Ground,
 To clear out ev'ry Weed.

This is the way we Reap the Corn,
 When Harvest Time is come ;
 This is the way we Bind the Corn,
 In Sheaves, to carry Home.

This is the way we Thrash the Corn
 In Winter's coldest day ;
 This the way we Fan the Corn,
 To blow the Chaff away.

This is the way we Grind the Corn,
 Into fine Flour so sweet ;
 This is the way we Knead the Dough,
 And so make Bread to eat.

SOME OF THE ARTS AND SCIENCES.

[Tune—*Scots wha ha'e.*

The letters we can rightly tell,
 The consonants distinguish well,
 And many little words can spell,
 According to Orthography.

The name and nature of a line—
 Some angles too we can define,
 And how together they combine,
 According to Geometry.

The shape of our own world we know ;
 Its great divisions we can shew,
 And o'er the map of England go,
 According to Geography.

We know the cause of day and night,
 We know the source of heat and light—
 The Planets we can name aright,
 According to Astronomy.

The Kings of England we can name,
 And tell a little of their fame,
 And how the British Throne they claim,
 According unto History.

We know of eras, times, and dates,
 About the rise and fall of states,
 When kings and nations met their fates,
 According to Chronology.

We know of insects, fish, and worms,
 Of birds which shun our winter storms,
 Of many beast and reptile forms,
 According to Zoography.

We know of fruit and timber trees,
 Of flowers, whose pretty colours please,
 And even plants beyond the seas,
 According unto Botany.

ALPHABETICAL TRADES.

- A is for *Architect*, he buildings does plan ;
 B is for *Butcher*, who sells beef and lamb.
 C is for *Currier*, he leather does dress ;
 D is for *Dyer*, who will dye cloth, and press.
 E's for *Engineer*, he makes vessels for steam ;
 F is for *Farrier*, who shoes horses—a team.
 G is for *Grazier*, he for cattle has grounds ;
 H is for *Huntsman*, who follows the hounds.
 I is for *Ironmonger*, selling screws, nails, and tools ;
 J is for *Joiner*, who builds Infant Schools.
 K is for *Keeper*, he looks after game ;
 L is for *Limner*, who draws pictures to frame.
 M is for *Mason*, he cuts stone square and round ;
 N is for *Newsman*, who takes papers round.
 O is for *Oculist*, he doctors the eyes ;
 P is for *Pastrycook*, who makes jellies and pies.
 Q's for *Quillcutter*, he prepares pens to write ;
 R is for *Ranger*, watching parks day and night.

S is for *Sawyer*, he cuts planks from a tree;
T is for *Tailor*, who clothes you and me.
U's for *Upholsterer*, he'd make a nice bed ;
V is for *Vintner*, who sells white wine and red.
W's for *Weaver*, at his loom he will sing ;
Y is for *Yeoman*, who waits on the King.

LESSONS ON OBJECTS.

The Teacher having, as is supposed, arranged the children in the gallery, places before them, on a table, the object or objects he wishes to converse upon ; having, at the same time, the large slate, or black board, at hand, on which to minute down their observations. Let him then commence, allowing the children to ask their own questions, and reply to his in their own language ; for experience has fully taught, that children have the same curiosity that men have : the same desire to know the use and nature of every thing they see ; and to lead a child to observe, with attention, the objects by which it may be surrounded, and then to describe with accuracy the impressions it may have received from such observations, appears to us to be the first business of education. We therefore give, as a specimen, a Lesson on

A STONE AND A BOX.

1. The qualities alike in each. Both are dry ; hard ; smooth ; heavy ; cold ; opaque ; brown colour ; moveable ; useful ; objects ; have names ; nouns ; lifeless ; senseless ; at rest ; have outsides, &c.

2. The qualities unlike.

STONE.

Solid.
 A Mineral.
 Natural.
 Round, &c.
 No sides.
 Stone.

BOX.

Hollow.
 A Vegetable.
 Artificial.
 Square.
 Four sides.
 Wood.
 Corners.
 Top.
 Bottom.
 Hinges.
 Will open, &c.

A STONE AND A PIECE OF GLASS.

1. Qualities alike. Dry; smooth; hard; heavy; cold: brittle; useful; moveable; objects; names; nouns; lifeless; senseless; at rest; solid; outsides; &c. &c.

2. Qualities unlike.

STONE.	GLASS.
Natural.	Artificial.
Opaque.	Transparent.
Round.	Flat.
Thick.	Thin.
Brown.	Green.
	Fusible.

SCRIPTURE REFERENCES ON STONE.

Jacob's pillow—Gen. xxviii. 11. Jacob at the well of Haran—Gen. xxix. 10. Jacob's covenant with Laban—Gen. xxxi. 45. Moses, when his hands were heavy—Exod. xvii. 12. The ten commandments—Exod. xxxi. 18. The stones on Aaron—Exod. xxviii. 12, &c. Aaron's breastplate—Exod. xxxix. 6-8. The blasphemer—Lev. xxiv. 23. The stubborn son—Deut. xxi. 18-21, Stones from Jordan—Josh. iv. 3. Five kings in the cave—Josh. x. 18. David and Goliath—1 Sam. xvii. 40-49. Also, Ps. cxviii. 22.—Isa. xxviii. 16.—Matt. iii. 9—Matt. vii. 9.—Luke xix. 40.—1 Peter, ii. 4, 6, &c.

ON SPONGE AND INDIA RUBBER.

1. SPONGE is
Soft.
Elastic.
Opaque.
Tough.
Porous.

2. INDIA RUBBER is
Black.
Elastic.
Smooth.
Opaque.
Inflammable.

The use of Sponge is to wash with, and for boys to clean their slates with.

The use of India Rubber is to make balls of, and to rub out the marks of the lead pencil.

After making these observations, the Teacher should allow the children to take the object into their hands to feel and examine its qualities. From their observations an opportunity will arise by which he may enter into a familiar conversation, which may tend not only to the edification of the children, but also to himself; and so with any other object he may present before them.

MISCELLANIES.

PART I.

Tea is prepared from the leaf of a tree ;
Honey is gather'd, and made by the bee ;
Butter is made from the milk of the cow ;
Pork is the flesh of the pig, or the sow.

The juice of the *apple* makes cyder so fine ;
 The juice of the *grape* makes very nice wine ;
 The juice of the *barley* makes porter so strong,
 And opium's the juice of the *poppy* so long.

Coral's a plant that grows in the sea ;
Cotton is soft, and grows on a tree ;
Galls are the nuts that grow on the oak ;
Tobacco's a plant that's dry'd for to smoke.

Oil is obtain'd from fish and from trees ;
Candles are made from tallow with ease ;
Leather is made from an animal's skin ;
Juniper berries and *barley* make gin.

Linen is made from flax that does grow ;
Paper is made from old rags, we all know ;
Worsted is made from wool soft and warm ;
Silk is prepar'd, and spun, by a worm.

Cork is the bark of a very large tree ;
Sponge is a substance that grows in the sea ;
Glue is prepar'd from skin which they boil ;
Putty is made from whiting and oil.

PART II.

Six metals there are dug out of the ground—
Gold, silver, and copper, as money abound ;

Lead, iron, and tin, very useful we call,
 But gold is the heaviest metal of all.
 The others are compounds, or mix'd, as you please,
Zinc, pewter, and metal, for *bells* are of these ;
 The calomine stone with copper makes *brass*,
 And flint, ground and melted, is us'd to make *glass* ;
Coffee's a berry that grows on a shrub ;
Oak staves are us'd in making a *tub* ;
Chocolate's prepar'd from the cocoa nuts,
 The leaves of which tree cover Indian huts.
Parchment is made from the skin of the sheep—
 The flesh of the ox or the cow is call'd *beef*.
Vinegar's an acid—wine, cyder, or beer ;
Venison's the flesh of the swift-footed deer.
Slate's hewn from the quarry, its uses we know ;
Coals are dug out of pits, in the earth far below.
 The elephant's tusks call'd *ivory*, so white,
 And plate-glass, when silver'd, makes looking-glass bright.
Ginger's a root that grows under the ground,
 And *Pepper's* a berry in India that's found.
Nutmeg's a kernel that grows in a shell,
 And *Mace* is the skin that covers it well.
Cinnamon's the bark of a tree in Ceylon ;
 The *Pearl's* found in rivers, where ships sail along ;
Sugar is sweet, and is press'd from a cane ;
Salt is a mineral, held in great fame.
 These things being taught us, we'll strive to retain,
 And when we are question'd, we'll answer again.

ON GOLD.

Look, Children—this is a piece of gold ; its colour is yellow ; it is very heavy ; it is solid ; it is soft when compared with other metals, and it belongs to the mineral kingdom.

Now, all attend, and I will tell you something about the gold.

1. It is *malleable*,—for, if you beat it with a hammer, it will spread, and spread, until it is much thinner than paper ; and any thing that will spread, when beaten, is called *malleable*.

2. It is *ductile*,—for it may be drawn out into length, or thread, much finer than the hair upon your head! and because gold can be drawn out in this manner it is called *ductile*.

3. It is *tenacious*,—for a small gold wire will bear or support a great weight without breaking; and because it is thus strong, and able to bear a great weight, it is said to be *tenacious*.

4. It is also very *heavy*,—for a thimble-full of gold is as heavy as nineteen thimbles-full of water; therefore, it is nineteen times heavier than water.

5. It is also *fusible*,—for if you put gold into the fire or furnace, it will melt; therefore, because it melts when heated, it is called *fusible*.

6. It is *pliable*,—for it will easily bend, or *fold* together like cloth; and, on this account, it is said to be *pliable*.

7. It is also *opaque*,—for if you hold up a piece of gold, you cannot see through it; and because you cannot see through it, it is called *opaque*.

8. It is *bright*,—for, look! do you not see how it shines? and any thing that shines is called *bright*.

9. It is *reflective*,—for when you hold it up to the light, you may see your face in it; and because of that, it is called *reflective*.

Gold is very useful,—for it is made into *sovereigns*; into *gold lace*, such as is put upon officers' coats; for gilding *letters* and *buttons*, and many other purposes; and it never rusts. Gold comes from many parts of the world; from Brazil, Mexico, and Peru. When gold is dug out of mines, without being mixed with any other substance, it is called *native gold*; but if mixed with other substance, it is called *ore*.

The Bible says a great deal about gold. Joseph had a chain of gold about his neck; Aaron made a calf of gold; the High Priests had breast-plates of gold; Achan stole a wedge of gold; Solomon says, "Wisdom cannot be gotten for gold;" Daniel had a chain of gold on his neck; the wise men brought gold to Christ; Nebuchadnezzar made a golden image; Belshazzar drank out of the golden vessels of the temple, &c.

LESSON ON THE NUMBERS THREE, FOUR, AND FIVE.

Three Kingdoms in Nature.

1. *Animal*, has life and feeling.
2. *Vegetable*, has life without feeling.
3. *Mineral*, has neither life nor feeling.

Three burning Mountains in Europe.

1. Hecla, in Iceland.
2. Etna, in Sicily.
3. Vesuvius, in Naples.

Three Degrees of Comparison.

1. *Positive*, as long.
2. *Comparative*, as longer.
3. *Superlative*, as longest.

Three Genders.

1. *Masculine*, the male kind.
2. *Feminine*, female kind.
3. *Neuter*, neither male nor female.

Three Tenses.

1. *Present*, to-day.
2. *Past*, yesterday.
- Future*, to-morrow.

Three kinds of Vessels for Navigation.

1. *Sloops*, with one mast.
2. *Brigs*, with two masts: (a yacht has two masts, but its sails are different from brigs.)
3. *Ships*, with three masts.

Three good Rules.

1. Keep every thing in its proper place.
2. Put every thing to its proper use.
3. Do every thing in its proper time.

Three Qualities of Air.

1. Transparent.
2. Elastic.
3. Invisible Fluid.

Three Divisions of Architecture.

1. Civil Architecture, building houses, churches, and chapels.
2. Naval ditto, building boats, barges, and ships.
3. Military ditto, building bridges, forts, and batteries.

Three-Curved Solids.

1. A Sphere (Globe) an entire round surface.
2. A Cone. One curved surface and one flat.
3. A Cylinder. One curved surface and two flat.

Four Stages of Human Life.

1. Infancy. 2. Youth. 3. Manhood. 4. Old Age.

Four Kinds of Tastes.

1. Sweet. 2. Sour. 3. Salt. 4. Bitter.

Four Elements.

1. Earth. 2. Air. 3. Fire. 4. Water.

Four Quarters of the Globe.

1. Europe. 2. Asia. 3. Africa. 4. America.

Four Points of the Compass.

1. East. 2. West. 3. North. 4. South.

Four Animal Motions.

1. Swimming. 2. Flying. 3. Creeping. 4. Walking.

Four Seasons of the Year.

1. Spring commencing, March 21st.
2. Summer June 21st.
3. Autumn Sept. 23rd.
4. Winter Dec. 21st.

Four Quarter-Days in the Year.

1. Lady-Day March 25th
2. Midsummer-Day June 24th.
3. Michaelmas-Day Sept. 29th.
4. Christmas-Day Dec. 25th.

Four most remarkable Days in the Year.

1. First Day Jan. 1st.
2. Last Day Dec. 31st.
3. Longest Day June 21st.
4. Shortest Day Dec. 21st.

Four great Rivers in England.

1. Thames. 2. Severn. 3. Trent. 4. Mersey.

Five bad Qualities to be avoided.

1. Pride. 2. Anger. 3. Self-Love. 4. Envy.
5. Avarice.

Five Divisions of the Day.

1. *Morning*.—From 12 o'clock at night, to 12 in the day.
2. *Noon*.—When the sun is at the highest, and full south.
3. *Afternoon*.—When it begins to decline, after 12 o'clock in the day
4. *Evening*.—A little before and a little after sun-set.
5. *Night*.—When darkness comes, caused by the sun's absence,

Five Zones.

One Torrid Zone—where it's very hot.

Two Frigid Zones—where it's very cold.

Two Temperate zones—where it's neither very hot nor very cold.

The Five Senses.

1. Seeing. 2. Hearing. 3. Smelling. 4. Tasting.
5. Feeling.

Five Sorts of Company to be avoided.

1. Liars. 2. Swearers. 3. Thieves. 4. Scoffers.
5. Tale-bearers.

Five great Oceans.

1. The Northern. 2. The Southern. 3. The Indian.
4. The Atlantic. 5. The Pacific.

Sing.

One Sun we have, with rays complete ;
 Two Eyes, two Ears, two Hands, two Feet.
 Three Kingdoms we in nature find ;
 Youth, Manhood, Age, divide mankind.
 Four Seasons mark our changing clime —
 Four Ages note the course of time.
 Four Quarters in the sky we name ;
 Four Quarters on the earth we claim.
 Five Senses to each child belong ;
 Six days to labour is not wrong.

Sev'n Colours in the rainbow shine ;
 Sev'n Sounds in harmony combine.
 Eight Souls within the Ark were found
 With Noah, when the world was drown'd.
 Nine Planets round the sun incline ;
 The two most distant faintly shine.
 Ten Laws from awful Sinai came ;
 Ten Plagues there were, I need not name.
 When Judas was by sin constrain'd,
 Eleven Disciples still remain'd.
 Twelve Stones were set on Aaron's breast,
 By these he judg'd— by these he bless'd.
 Twelve Prophets and Apostles rose ;
 Twelve Months the circling year compose.

On the Four Animal Motions.

The Fish do *swim* in water clear—
 The Birds, they *fly* up in the air—
 The Worm and Maggot *crawl* along ;
 But Children *walk* on legs so strong.

The Seven original Colours.

The Colours in the Rainbow seen,
 Are *red, orange, yellow, and green,*
Blue, indigo, and violet ;
 Caus'd by the sun, and drops of wet.

P O E M S.

THE LION.

The Lion is the king of beasts,
 He noble is and strong ;
 His face is broad, his eyes are fierce,
 His mane is rough and long.
 In length he measures near eight feet,
 In height he measures four ;
 He ranges woods and forests thick
 Like thunder is his roar.

When he of food is much in need,
 In ambush he doth lie,
 And then he takes with one great leap,
 The beast that passes by.

We never saw a Lion wild,
 But little children know,
 That like one roaring Satan doth
 Continually go.

O may we in our infant days
 Be kept from Satan's power,
 For he is ever trying how
 He may us all devour.

THE ELEPHANT.

In Asia and in Africa
 The Elephant is found ;
 He larger is than any beast
 That walks upon the ground.

When tame he gentle is and mild,
 And does what he's desired ;
 But if he's mocked or treated ill,
 With anger he is fired.

For Wisdom he is often praised —
 His meats are fruits and grain ;
 He water, wine, or spirits drinks,
 But does from flesh abstain.

Of music he is very fond,
 He likes to smell sweet flowers ;
 And princes in the east do ride
 Upon his back in towers.

When wild he's hunted by the men
 That they his tusks may sell —
 These tusks are ivory, we learn,
 Its use we all can tell.

THE HORSE.

The Horse, a fine animal, noble and strong,
 Draws coaches and carts, or waggons along ;
 With the collar and trace he tugs at his load
 In the street, on the bridge, or along the high road.

With his long flowing mane, and smooth coat of hair,
 He grazes abroad, quite pleas'd with his fare ;
 Now eating the grass, now prancing around
 The beautiful meadow, where daisies abound.

Sometimes on his back, with bridle to guide,
 His master sits easy, and takes a long ride ;
 On saddle well mounted, and stirrups so bright,
 He goes and he comes, both by day and by night.

What a pity and shame that man should ill use,
 O'erload the poor Horse, neglect and abuse
 A creature so useful, so helpful to him
 At the plough, in the stage, or the lumb'ring team.

THE ASS.

Do see the poor, the patient Ass,
 Stand feeding on the scanty grass ;
 'Twas made for man, by man ill-us'd,
 And useful too, but much abus'd.

See how they load his back so small,
 Until he's ready near to fall ;
 And then, most cruelly, you know,
 They use the stick to make him go.

But God, who made him, sees and knows
 What are his suff'rings, and his woes ;
 And once, he gave him speech to tell
 A man that did not use him well.

But let us all remember well
 The honour done this animal—
 And may it lessen all our pride—
 The Prince of Peace on one did ride.

This, let us strive to bear in mind,
 To treat him carefully and kind ;
 And use him well, however small,
 And recollect, that God made all.

THE COW.

Come, children, listen to me now,
 And you shall hear about the Cow ;
 You'll find her useful, live or dead,
 Whether she's black, or white, or red.

When milk-maids milk her morn and night,
 She gives them milk so fresh and white ;
 And this, we little children think,
 Is very nice for us to drink.

The curdled milk they press and squeeze,
 And thus they make it into cheese :
 The cream, skimm'd off, they shake in churns,
 Which very soon to butter turns.

And when she's dead her flesh is good,
 For beef is our true English food ;
 And though in health it makes us strong,
 To eat too much is very wrong.

Then lime and bark the tanner takes,
 And of the skin he leather makes ;
 And this, we know, they mostly use
 To make nice soles for boots and shoes.

And, last of all, when cut with care,
 Her horns make combs, to comb our hair ;
 And so we learn, thanks to our Teachers,
 That cows are good and useful creatures.

PART THE SECOND.

The hair that grows upon her back,
 Is taken, whether white or black,
 And mix'd with mortar, short or long,
 To make it very firm and strong.

Her hoofs, with care, make glue so good,
 For carpenters to join their wood ;
 Her fat, with cotton us'd aright,
 Makes candles for to burn at night.

Her paunch, when clean'd and boiled well,
 Makes tripe, which in the shops they sell ;
 Her bladder, blown and dry'd, is thin,
 And us'd for putting hog's-lard in.

Her feet they wash, and scrape, and boil,
 From which they skim off neat's-foot oil ;
 Her feet are then both clean and sweet,
 And very nice for us to eat.

Her gall is good for washing clean
 Cloth that is black, or blue, or green ;
 Her blood and bones are us'd as well,
 And if you wish their use I'll tell.

Thus you have heard, dear children, now,
 All this about the pretty Cow ;
 Then treat her well, and bear in mind,
 God made the cow, and all mankind.

THE SHEEP.

Hark now to me, and order keep,
 And we will talk about the Sheep ;
 For sheep are harmless, and we know
 That on their backs the wool doth grow.

The Sheep are taken once a year,
 And plung'd in water clean and clear ;
 And there they swim, but never bite,
 While men do wash them clean and white.

And then they take them, fat or lean,
 Clip off the wool, both short and clean ;
 And this is call'd, we understand,
 Shearing the Sheep, throughout the land.

The wool they take, so soft and white,
 And pack it up in bags quite tight ;

And then they take those bags so full,
And sell to men that deal in wool.

The wool is wash'd and comb'd by hand,
And after, spun with wheel and band ;
And then with shuttle, loom, and care,
Wove into cloth, for men to wear.

The cloth is next sent to be dyed,
Where it is wash'd and press'd and dry'd ;
The tailor then cuts out with care
The clothes that men and boys do wear.



THE LAMB.

Dear little Lambs, you never fight,
You never growl, nor scratch, nor bite,
As dogs and cats so often do ;
So ev'ry body's fond of you.

Yet no one teaches you what's right,
Or tells you it is wrong to fight ;
How very bad it then must be
In us to fight and disagree.

For we are told, day after day,
What's right, what's wrong, to do, and say ;
Are told, that God, who lives above,
Is pleas'd when we each other love.



THE GOAT.

The Goat, in size, is like a sheep,
And climbs up mountains very steep ;
He has no wool, but shaggy hair,
Which makes stout cloth for men to wear.

The tops of boughs, and bark of trees
Is food that does him greatly please :
In Wales and Scotland, too, I'm told,
That Goats supply the place of gold.

Their milk does cheese and butter make,
 And we their skins for leather take ;
 Their horns to handles art contrives
 To make for pretty forks and knives.

A kid the little one is named ;
 Its skin for ladies' gloves is famed ;
 The names of goat and kid we may
 Find in the Bible every day.

THE SQUIRREL.

The squirrel leaps from tree to tree
 As quick as birds can fly ;
 It makes its nest of twigs and moss
 On trees that are most high.

It likes to feed on nuts and fruit—
 Of wind it stands in fear :
 It well provides for winter's storms
 When summer cheers the year.

We then, like it, should much improve
 The summer of our days,
 That in life's winter we may all
 Be found in wisdom's ways.

We, also, should work hard while young,
 And try to save some gold ;
 And put it in the bank, that we
 May never want when old.

THE DOG.

The dog will stand and watch the sheep,
 Or guard the house while men do sleep ;
 And so should we both watch and pray,
 That God would keep us night and day.

The dog will draw a load with care,
 And guide the blind man here or there ;
 And so should we be always kind
 To all the poor, or lame; or blind.

The dog will run, when he is told,
To fetch the stick, or ball, if bowl'd ;
And so should we, as God doth say,
Our parents love, and them obey.

The dog will growl, and bark, and bite,
And cruel people make them fight ;
But we should never angry be,
Nor scratch, nor fight, but all agree.

The dog will sit and beg for bread,
And be most glad when he is fed ;
But we should all for wisdom pray,
As well as bread, from day to day.

The Same.

I'll never hurt my little dog,
But stroke and pat his head ;
I like to see him wag his tail,
I like to see him fed.

For little dogs are very good,
And very useful too ;
And do you know, that they will mind
What they are told to do.

Then I will never hurt my dog,
Nor never give him pain :
Poor fellow, I will give him food,
And he'll love me again.

A faithful friend he ever is,
Nor e'er forsakes his trust ;
O then for all the care he takes
I'll love my dog—I must.

THE CAT.

The cat is useful, quiet, shy,
In ev'ry corner it will pry ;
Nor leave a mouse that can destroy
Her master's food and property.

But if the cat is very sly,
 And oft accus'd of treachery,
 'Tis hunger makes it so ; nor can
 It ask for what it wants of man.

It's services it gladly gives
 To all beneath whose roof it lives ;
 And none but naughty boys will joy
 A cat to torture or destroy.

The Same.

I love little pussey, her coat is so warm,
 And if I don't hurt her, she'll do me no harm ;
 So I'll ne'er pull her tail, nor drive her away,
 But pussey and I together will play ;
 She shall sit by my side, and I'll give her some food,
 And she'll love me because I am gentle and good.

ON BEASTS.

The dog will come when he is call'd,
 The cat will walk away ;
 The monkey's cheek is very bald,
 The goat is fond of play.

The noble horse, grey, brown, or black,
 Will bear you on the road ;
 The camel's hunch is on his back,
 He kneels to take his load.

The pig is not a feeder nice ;
 The squirrel nuts will eat ;
 The wolf would bite you in a trice ;
 The harmless lamb doth bleat.

The lion roars so very loud,
 He'd fill you with surprise ;
 The spotted tiger's fond of blood,
 The elephant is wise.

In Germany they hunt the boar ;
 The mice will eat your cheese ;
 The false hyena cries or roars ;
 The bear will rob the bees.

The buck gives us a ven'son dish ;
 The weasel's long and lank ;
 The beaver builds with mud and sticks ;
 The ass's milk is drank.

THE SWALLOW.

The swallows come from far,
 And swiftly fly about
 In search of flies, insects, and worms,
 When May-buds first do sprout.

They form their knotted nests
 Of mud, and straw, and hair ;
 Their forked tails, black wings, white breast,
 Dart swiftly through the air.

Into the stream they dip,
 Then roll themselves in dust,
 With this they plaister o'er the nest
 In which their young are nursed.

Just seven inches long,
 With woodnut coloured eyes ;
 Their mouths are wide, their bills are strong,
 And shrill and harsh their cries.

When Autumn's nearly gone,
 And Winter's frosts draw nigh,
 They o'er the seas in multitudes
 To warmer countries fly.

THE OWL.

When night comes on, and pretty birds
 Have enter'd on their rest,
 The owl's harsh voice from far is heard
 Disturbing every nest.

All day it sits in hollow trees,
 Church-steeple, rocks, or barns ;
 Old castles, too, where at its ease
 It sleeps secure from harm.

At night it hunts and catches birds,
 Bats, rabbits, hares, rats, mice,
 Insects, and fish, and, in a word,
 Cheese, butter, all that's nice.

'Tis tawney-red, its wings are long,
 Its tail is short, legs thick,
 Hooked its beak, head large and strong,
 Eyes sunk, and action quick.

With talons curved it takes its prey ;
 'Tis large as hen or goose ;
 In keeping mice and rats away
 We see it has its use.

THE ROBIN

See the pretty robin redbreast,
 How warm it sits within the nest ;
 That is its name, but more I've heard,
 So hear about this little bird.

You see its wings and feathers fair,
 With those it flies up in the air ;
 With beak it picks up worms so long,
 And sings its pretty evening song.

It builds its nest with moss and leaves,
 And wool, and little twigs of trees ;
 It lays its eggs, and rears its young,
 And sings to God a grateful song.

Oh, what a lesson for a child
 When they are naughty, vain, and wild ;
 They sometimes sleep, and eat their food,
 Without their song of praise to God,

But you, my little schoolmates here,
 Forget not God to love and fear ;

And for your legs to run or walk,
 Your eyes to see, your tongue to talk,
 Your ears to hear, on bended knees
 Forget not God who gave you these ;
 Your food, and clothes, and parents dear,
 'Tis God alone that sends them here.

Then like the little robin be
 Pleasant to yourself and me ;
 And sing to Him who reigns above,
 The song of gratitude and love.

THE HEN AND CHICKENS.

See the little bantam hen,
 With her little chicks around,
 Picking up the scatter'd grain
 As it lies upon the ground.

Tho' she takes so many up,
 Very soon she lets them fall,
 Crying loudly—cluck, cluck, cluck,
 That's her little brood to call.

Worms, and insects, too, she seeks,
 Scratching up the ground with care :
 Thus she feeds her little chicks,
 Picking one up here and there.

All her care is for her young,
 Guarding them both night and day :
 See, she watches every one,
 Fearful they should go astray.

When in danger she'll defend,
 Cov'ring them beneath her wings ;
 Many foes their steps attend,
 Foxes, rats, and other things.

Hawks and eagles, in their flight,
 Oft descend and take the chicks ;
 Cruel children take delight,
 Throwing at them stones or bricks.

None of us, I hope, would ever
 Wish to give a creature pain ;
 If we have—oh, may we never
 Wish to do the like again.

For the cruel and unkind,
 Almighty God will never love :
 No ; none such can ever find
 Joy and peace in Heaven above.

THE DUCK AND GOOSE.

What awkward, waddling heavy birds
 The goose and duck appear ;
 They like to swim upon the stream,
 And dive, nor think of fear.

They feed on grain, on fish, or frogs,
 On snails, insects, or worms ;
 And often rove in ditch or bogs,
 Or just within the barns.

Their feathers make our warm soft beds,
 Their flesh is rich and nice ;
 Ducks quack—geese hiss—and raise their heads,
 But are not very wise.

THE SPARROWS.

See how the lively sparrows feed
 On crumbs of bread, and grains of seed,
 When just below the roof they fall,
 The birds sit watching on the wall.

When fresh and strong, away they fly,
 And look for seed with eager eye ;
 The value of these birds is small,
 But still, God's care is over all.

And much more is each child his care
 Than many sparrows of the air ;

To us he sends from heav'n above
 The tokens of his tender love ;
 And Jesus came for us to die,
 That we might dwell with him on high.

GIFTS OF NATURE.

The cow has two horns, the fish has a gill,
 The horse has four hoofs, and the duck has a bill ;
 The bird has two wings, that on high it may sail,
 The lion a mane, and the monkey a tail ;
 The serpent and worm on their belly both creep,
 The dormouse, one half of the season doth sleep ;
 The snail crawls along with his shell on his back,
 The squirrel eats nuts, tho' the shells he don't crack ;
 The mole has sharp claws, to work under ground ;
 The owl flies by night, barns and stables around ;
 The bat, a strange animal, 'twixt a bird and a mouse,
 Flies abroad after sunset, round the church or the house.
 Each child has two hands, with five fingers on each,
 On purpose to work with—to hold, write or reach.
 Neither birds, beasts, or fish—for work, or for play—
 Have any thing half so convenient as they ;
 But if they should use them to scratch or to fight,
 'Tis certainly true they don't use them aright ;
 Nor will the dear Saviour e'er bless any child,
 Who's not kind and obedient, tender and mild.

ON BIRDS IN GENERAL.

The eagle, call'd the king of birds,
 Soars high, with crooked beak ;
 The starling may be taught some words ;
 The jet black crow is meek.

The parrot is a pratepace,
 And says, he knows not what ;
 The sparrow will your cherries taste ;
 Ostriches walk or trot.

The lark sings high up in the air,
 The linnet on the tree ;
 The swan he has a bosom fair,
 And who so proud as he.
 O yes, the peacock is more proud,
 He'll spread his tail and strut ;
 The owl, at night, will hoot aloud ;
 The buzzard's eyes are shut.
 The raven's coat is shining black,
 Or rather raven-grey ;
 The gobbling duck in mud doth quack ;
 The lapwing screams by day.
 The pelican, she loves her young ;
 The stork his father loves ;
 The woodcock's bill is very long,
 And innocent are doves.
 The blackbird's song, tho' loud, is sweet ;
 The hen guards well her brood ;
 The goose, the nice fresh grass will eat,
 And peas are pigeons' food.
 The little wren is very small ;
 The humming-bird is less ;
 The lady-bird is least of all
 And beautiful in dress.

THE BUTTERFLY.

The pretty little butterfly
 We know by God was made ;
 With many pretty colours, too,
 Some white, some black, some red
 God gave it wings, and it can fly
 Much higher than my head ;
 How very wise that God must be,
 By whom all things were made.
 Not all the men that's in the world
 Can make one, if they try ;
 The power belongs to God alone
 To make a butterfly.

Then surely I should never dare
 To be unkind at all ;
 Nor hurt whatever God has made,
 Altho' it be but small.

THE ANT.

A little black ant found a large grain of wheat
 Too heavy to lift or to roll ;
 So he begg'd of a neighbour he happen'd to meet
 To help it down into his hole.
 " I've got my own work to see after," said he,
 " You must shift for yourself, if you please ;"
 So he crawl'd off, as selfish and cross as could be,
 And lay down to sleep at his ease.
 Just then a black brother was passing the road,
 And seeing his neighbour in want,
 Came up, and assisted him in with his load,
 For he was a good-natured ant.
 Let all, whom this story may happen to hear,
 Endeavour to profit by it ;
 For often it happens that children appear
 As cross as the ant every bit.
 And the good-natured ant, who assisted his brother,
 May teach those who choose to be taught,
 That if little insects are kind to each other,
 All children most certainly ought.

THE FLY.

'Twas God who made that little fly,
 And if I pinch it, it will die ;
 And Teacher tells me, God hath said,
 I must not hurt what God hath made.
 For God is very kind and good,
 Gives even little flies their food ;
 And he loves every little child
 Who's kind in heart, and meek, and mild.

THE DROWNING FLY.

In yonder glass behold a drowning fly ;
 Its little feet how vainly does it ply !
 Its cries we hear not—yet, it loudly cries,
 And gentle hearts can feel its agonies.
 Poor helpless insect ! And will no one save ?
 Will no one snatch thee from the watery grave ?
 My finger's top shall prove a friendly shore :
 There, trembler—all thy dangers now are o'er ;
 Wipe thy wet wings, and banish all thy fear ;
 Go—join thy num'rous kindred in the air.
 Smile not, spectators, at this humble deed,
 An act of kindness well becomes our creed.

THE SPIDER.

There is an insect with eight eyes,
 Two legs, two arms, two claws ;
 It poisons pretty little flies,
 Which in its web it draws.

Out of itself its web it spins,
 With industry and skill ;
 Then, quickly, on its prey it springs,
 And with its venom kills.

So, snares are laid in many ways
 For little girls and boys ;
 But God will keep him safe who prays,
 And bless with inward joys.

THE SILK-WORM.

Come, and I'll tell you what is wonderful !

The silk-worm is wonderful ;
 For all the silk in the world is made
 By that little creature ! Breaking from
 Her little egg—first, as a caterpillar ;
 Then, with her curious mouth,
 Weaving her golden shroud ;

Enclos'd in three hundred yards of yellow silk,
 There she lies and lives without air or food,
 'Till, bursting from her narrow sepulchre,
 She springs forth a little butterfly,
 Lays her eggs, and dies.

The work and changes of the silk-worm are wonderful ;
 But He that made the silk-worm
 Is far more wonderful than all his works ;
 He maketh darkness his pavilion,
 And rideth upon the wings of the wind ;
 His way is in the sea,
 His paths in the great waters,
 And his footsteps are not known.

ON THE SILK WORM.

Q. That cloth from wool is made we know,
 Which on the harmless sheep doth grow ;
 But tell us, if you can, we pray,
 How silk is grown, so bright and gay ?

A. A little Worm the raw silk weaves,
 Which feeds upon the mulberry leaves ;
 She gives the gauze so soft and bright,
 Spinning it both by day and night.

The dyer next, to nature true,
 Gives it ev'ry tint and hue ;
 For first 'tis of a colour light,
 And soft as down, and almost white.

The winder, sitting by her wheel,
 Then coils the threads, with rock and reel,
 That the weaver may not find
 A check to his inventive mind ;

Who soon, with industry and art,
 And shuttle swift performs his part ;
 And from his humble chamber brings
 What oft adorns both queens and kings.

- Q.** But last of all, we pray you, tell,
 What places in this art excel;
 'That all we children here may know,
 And tell our friends when home we go?
- A.** Coventry has the ribbon trade;
 Stockings at Nottingham are made;
 And every place in England yields
 For webs of silk to Spitalfields.
-

ON THE ADDER.

The adder's eighteen inches long,
 With fiery eyes and cloven tongue;
 Beneath its hollow teeth is found
 Poison to cast into the wound.

It's scales appear like polish'd steel;
 It lurks to bite the horse's heel
 Whilst sprightly on the road he trots:
 It's back is mark'd with square dark spots.

An adder once, out of some sticks,
 On an Apostle's hand did fix,
 But off the reptile quick he shook,
 And from its bite no harm he took.

ON FISH AND INSECTS.

The monstrous whale, pierc'd with harpoon,
 With danger, care, and toil,
 Is haul'd to land, when cut up soon,
 The blubber's boil'd for oil.

The turtle is a grandee's dish,
 A coat of mail he wears;
 The shark eats up the little fish,
 And often man he tears.

The lobster's black—when boil'd, he's red;
 The plaice is orange-speck'd;
 The cod-fish has a clumsy head;
 The mack'rel's richly deck'd.

Th' industrious bee brings honey home,
 Sipp'd from the op'ning flower ;
 The little ant abroad will roam,
 To seek its winter store.

The lady—made by silk so fine—
 A little worm may thank ;
 The glow-worm's lanthorn tail doth shine
 At night, while on the bank.

The child, who does not these things know,
 May well be call'd a dunce ;
 But let us all in knowledge grow,
 As youth can come but once.

QUESTIONS.

What do you call the young of a Mare ?	....	<i>A Foal.</i>
Of a Cow ? ..	<i>A Calf.</i>	Of a Duck ? <i>A Duckling.</i>
Of a Dog ? ..	<i>A Puppy.</i>	Of a Sheep ? <i>A Lamb.</i>
Of a Cat ? ..	<i>A Kitten.</i>	Of a Wolf ? <i>A Cub.</i>
Of a Fox ? ..	<i>A Cub.</i>	Of a Swine ? <i>A Pig.</i>
Of a Lion ? ..	<i>A Whelp.</i>	Of a Goose ? <i>A Gosling.</i>
Of a Goat ? ..	<i>A Kid.</i>	Of a Peacock ? <i>A Peachick.</i>
Of a Deer ? ..	<i>A Fawn.</i>	Of a Bear ? <i>A Cub.</i>
Of a Tiger ? ..	<i>A Cub.</i>	Of a Hedgehog ? <i>A Hedgepig.</i>
Of a Hen ? ..	<i>A Chicken.</i>	Of an Eagle ? <i>An Eaglet.</i>

Mention an animal that has a trunk ?	....	<i>An Elephant.</i>
With a beard ?	<i>A Goat.</i>	One that hops ? <i>A Sparrow.</i>
With a long neck ?	<i>An Ostrich.</i>	One that struts ? <i>A Peacock.</i>
One that stings ?	<i>A Bee.</i>	One that crawls ? <i>A Maggot.</i>
One that flies ?	<i>A Bird.</i>	One that neighs ? <i>A Horse.</i>
One that creeps ?	<i>A Snail.</i>	One that brays ? <i>An Ass.</i>
One that roars ?	<i>A Lion.</i>	One that bleats ? <i>A Sheep.</i>
One that grunts ?	<i>A Swine.</i>	One that quacks ? <i>A Duck.</i>
One that barks ?	<i>A Dog.</i>	One that gabbles ? <i>A Goose.</i>
One that mews ?	<i>A Cat.</i>	One that bellows ? <i>A Bull.</i>
One that coos ?	<i>A Pigeon.</i>	One that hoots ? <i>An Owl.</i>
One that crows ?	<i>A Cock.</i>	One that buzzes ? <i>A Bee.</i>
One that chucks ?	<i>A Hen.</i>	One that screams ? <i>A Lapwing.</i>
One that howls ?	<i>A Wolf.</i>	One that hisses ? <i>A Serpent.</i>
One that squeaks ?	<i>A Pig.</i>	One that chirps ? <i>A Sparrow.</i>
One that sings ?	<i>A Canary.</i>	One that chatters ? <i>A Monkey.</i>

ENGLISH GRAIN.

Wheat, when reap'd, hous'd, and thresh'd, is sent to the mill,
 Where 'tis ground into flour, 'tis said ;
 This, with yeast, salt, and water, our ovens we fill,
 And bake into nice loaves of bread.

And barley comes next, a sweet wholesome grain,
 Steep'd in water, then expos'd to great heat,
 Makes malt ; which, with hops and hot water, again,
 Makes beer, ale, and porter, so sweet.

The next grain we mention is oats, which we give
 To our horses, their favourite food :
 Ground oats we call oatmeal, and some people live
 On cakes made from this, which are good.

Then rye, beans, and peas, follow next in their course—
 The first oft is made into bread ;
 Ground beans, mix'd with oats, we give to the horse ;
 Pigs, with peas, are well fattened and fed.

Thus, again, my dear children, you plainly may see
 God's goodness to man, and to beast ;
 To us he gives reason—then, oh ! may not we
 Be those who would love him the least.

ON THE DAISY.

The daisy is a little flower,
 Tho' common and forgot,
 Its simple beauties I admire—
 Now, children, do you not ?

Some thoughtless children handsfull pick,
 Then toss them all in fun,
 Without discerning in them all
 What I can see in one.

For, look, my little playmates, now,
 While I dissect this weed ;
 There is a name for every part,
 You'll learn them if you read.

These little white things *petals* are,
 The green are *calix* call'd ;
 The centre's full of *florets* fair,
 The *seeds* therein enroll'd.

The *roots*, if I should show them now,
 Are *white*, and hollow, too,
 To suck the juices from the earth,
 And cause the plant to grow.

Then view the works of God so great,
 Look on, and Him adore ;
 He's in the sky, He's in the earth,
 He's in this simple flower.

This lesson, then, should teach us all
 To love what God has made
 In heaven above, or earth below,
 Or *daisies* in the shade.

THE BIRD'S NEST.

It wins my admiration

“ To view the structure of that little work—
 A bird's nest. Mark it well within—without ;
 No tool had he that wrought ; no knife to cut ;
 No nail to fix ; no needle to sew with ;
 No glue to join ; his little beak was all ;
 And yet how neatly finished ! What nice hand,
 With every kind of tool to work with,
 And twenty years' apprenticeship to boot,
 Could make me such another ?” No, my friends,
 For it was God who taught the little bird
 How to build so neat and soft a nest ;
 And the sly fox, too, how to make his hole
 So deep and warm, where he may lie secure.
 For thus it is written in the Bible !
 Foxes* have holes, and the birds of the air
 Have nests ; but the Son of Man hath not where
 To lay his head. And who was that Son of
 Man ? The Lion of the Tribe of Judah !

* Matt. chap. viii. v. 20

The Bright and Morning Star ! The Prince of Peace !
 The Friend of Sinners ! The Lamb of God !
 Jesus Christ !* the only Name under Heav'n,
 Giv'n among men, whereby we can be saved.

ON BRICK MAKING.

You who have seen how bricks are made
 Will like to hear about the trade ;
 I'll therefore think of all I know,
 And try to tell it plain and slow.

Where *clay* with greatest ease is found,
 The lab'ers dig it from the ground ;
 'Tis then mix'd roughly up with *sand*,
 And *ashes*, too, we understand.

Moisten'd with *water*—then they beat
 And stamp it well with both their feet ;
 Or poor blind Peggy, in the *mill*,
 Must work to make it smoother still.

Then in a shape, they call a *mould*,
 They put as much as it will hold :
 Some *moulds* are large, and others deep,
 Yet each will serve the clay to keep.

One person stands to take the clay,
 And pass it from the *mill* away ;
 Another puts it in the *shape*,
 And watches well that none escape.

But first of all, he shakes some *sand*
 Within the *mould* with ready hand ;
 Or else, perhaps, the clay would stick,
 And that, alas ! would spoil the *brick*.

This done—he scrapes them clean and fair,
 And drops them lightly here and there ;
 Then, on the *barrow*, lifts his load,
 And thinks his labour well bestow'd.

* Acts, chap. iv. v. 12.

The board, on which the bricks are laid,
Is call'd a *pallet* by the trade ;
'Tis thick and long, and very stout,
Or else, indeed, 'twould soon wear out.

But off this board the bricks must go,
All rang'd exactly in a row ;
Then cover'd well with *straw* so high,
They stand to settle and to dry.

They next are piled up, straight and right,
Within a *kiln* of greater height,
That so the fire its work may do
And burn the bricks quite through and through.

The *cinders* of a coal call'd *brees*
Are mostly us'd in works like these ;
When lighted well, they burn for days,
And give great heat without a blaze.

The bricks will differ in their shade,
Just as the clay of which they're made :
Some are more fit for use than show,—
Some white,—some red ; but this you know.

Two inches and a half—so thick
You'll find the size of ev'ry brick ;
Four inches broad and one half more,—
Nine inches long, near half a score.

ON FLAX.

As John and his Teacher were walking one day
Through the fields, they observed two sacks
Which seem'd to be full—but of what they couldn't say—
'Till told they contain'd seed of flax.

“ Of flax !” exclaim'd John, “ why I've often heard tell,
“ A most useful plant this to be ;
“ That sheeting, fine linen, and cambric, as well,
“ Are produc'd from it ; how, I can't see.”

Now John appear'd anxious instruction to gain,
As good children most frequently do ;
And if you will strive it in mind to retain,
What his Teacher told him I'll tell you.

In Ireland, abundance of flax may be found,
 And this is the way they proceed ;
 When flax is grown up, at the top, almost round,
 Are vessels containing the seed.

When these are quite ripe, the men pull up the flax,
 And lay them in heaps 'till quite dry ;
 They then take out the seed, which they put into sacks,
 But the stalks throw in water close by.

And there they remain 'till they rot ; tho' the smell
 Is very offensive, I'm told ;
 But when taken out, they're with mallets beat well,
 Clean wash'd, comb'd by hand, and then sold.

Dame Curtis, who lives on the side of the hill,
 Her children and neighbours all round,
 Will spin it to thread yarn, by using a wheel ;
 Very few of them idle are found.

These bundles of yarn to the weaver are sent,
 Who sings, while his shuttle he throws ;
 And, after much labour and time has been spent,
 Produces the linen we use.

To whiten this, next, to the bleacher it goes,
 Who, with water and drugs mix'd aright,
 Will wet it, and then day and night it expose
 'Till the air makes it dry, and look white.

Some seed's kept for sowing, some's sent to the mill,
 From which linseed oil is soon prest ;
 With this oil the painters their bottles will fill ;
 Cakes, for cattle, are made with the rest.

ON RAIN.

The falling rain will us detain
 From getting out to play ;
 But why complain—by this we gain
 A lesson more to-day.

The drops are small, and quickly fall
 To fertilize the ground ;
 Then round the wall, so fresh and tall,
 The plants and flowers are found.

The clouds that fly along the sky
 Are full of watery store,
 And to supply the earth when dry,
 Thus out their showers pour.

Wise men agree, that from the sea
 The vapours chiefly rise,
 When once set free, unseen they flee,
 And gather in the skies.

When vapours freeze by slow degrees,
 They fall in fleecy snow ;
 But hail is rain congeal'd again
 When dropping down below.

THE SENSE OF SEEING.

The Lord is good, who gave to me
 The Sense of Sight, for I can See ;
 I stand and look, and See you all,
 Likewise the Texts upon the Wall ;
 I See my Hands, I See my Feet,
 I See my Food, before I eat ;
 I See the Wall, I See the Door,
 I See the Glass, I See the Floor ;
 I See the Key, I See the Lock,
 I See the String, I See the Clock ;
 I See the Stool, I See the Chair,
 My Master and my Mistress there ;
 When I go out, I See the Sky,
 The Cocks and Hens, and Birds that fly ;
 I See the House, I See the Street,
 I See the Fruit, so nice and sweet ;
 I See the Grass, I See the Tree,
 I See the Flower, I See the Bee ;
 I See the Horse, I See the Cow,
 I See the Dog, I See the Sow ;
 I See the Colours all around,
 Above my Head, and on the Ground ;
 I See the Sun, I See the Light,
 Oh ! praise the Lord, who gave me Sight.

THE SENSE OF HEARING.

My Ears how useful they are found,
 By which I Hear all kinds of sounds;
 I Hear the Clock tick loud and well,
 I Hear the sound of our School Bell;
 When Master plays his Flute I hear,
 Which sounds to me both sweet and clear;
 I Hear you stamp upon the Floor,
 I Hear the knocking at the Door;
 I Hear you clap, I Hear you walk,
 I Hear you sing, I Hear you talk;
 I Hear you laugh, I Hear you cry,
 I Hear you sneeze, I Hear you sigh;
 I Hear the Cow, for she can low,
 I Hear the Wind when it doth blow;
 I Hear the Ass, for he can bray,
 I Hear the Bird sing on the spray;
 I Hear the Sheep, for they do bleat,
 I Hear the Cries about the Street;
 I Hear the Music, soft or loud,
 I Hear the Thunder in the Cloud;
 How useful, then, this Sense is found,
 By which I Hear all kinds of Sound;
 'Twas God who gave this Sense to me,
 That I might Hear, as well as See.

COMPARISONS.

How brittle is glass, and how slipp'ry is ice,
 A shadow how fleet, and a bubble how thin;
 So brittle, so slipp'ry, so fleet, in a trice,
 Are the joys of the world, and the pleasures of sin.

How bright is the sun, and how pure is the light,
 How firm is the rock, and how wide is the sea;
 More full, and more firm, and more pure, and more bright,
 Are the blessings, dear Jesus, revealed by thee.

Twice one are two, twice two are four ;
 And six are three times two ;
 Twice four are eight, twice five are ten,
 And more than this I do.

For I can say some pretty rhymes
 About the cow and cat ;
 And sing them very sweetly, too,
 And to beat time, I pat.

I know that *A* does stand for *ape*,
 For *apple*, and for *all* ;
 That *B* does for a *bottle* stand,
 For *baker*, and for *ball*.

C stands for *cake*, and *cooper* too ;
D for my pretty *dog* ;
E, *Eagle* is a bird of prey,
 And *F* it stands for frog.

I know of substances, there's two,
 One hears, and sees, and moves ;
 The other only stands stock still,
 Nor hears, nor sees, nor loves.

But, better still, I learn that God
 Made all things that I see ;
 He made the earth—He made the sky—
 And He made you and me.



THOUGHTS ON THE BIBLE.

My Bible, best of books, you all excel !
 You tell of God and heaven, of sin and hell !
 You point the way to life and endless bliss,
 But warn of hell, that dreadful dark abyss !
 You shew how I, by sin, from God have stray'd,
 And tell me, Christ for sin atonement made.
 O make me truly wise ; to seek and know
 That God who life eternal can bestow.
 I'm sure, by craft of men, you ne'er were wrote :
 Good men or angels could not fraud promote ;
 Nor would they base and wicked lies proclaim
 As God's command, and thus profane his name.
 Bad men, or devils, never would foretell
 Of sin, its dangers, its reward in hell ;

Nor would they thus a holy life commend,
Which they dislike and cannot comprehend.
No, no, indeed ! full plainly thus 'tis shewn,
My Bible came from God, and God alone.

Sing.

[*Tune—Hythe.*

Then let me love my Bible more,
And take a fresh delight
By day to read these wonders o'er,
And meditate by night.

THE LITTLE SWEEP.

Little Jack, a poor sweep boy, was pacing the street,
With his bag on his back, but no shoes on his feet ;
Full bent on his work, in each shop he would peep,
And cry to its owner, " Sweep, Sweep, who wants Sweep ?"

Once, turning a corner, he heard a great rout,
Which he found came from school-boys, from school just turn'd out,
Who were playing at marbles, a favourite game,
When he popp'd down his bag just to look at the same.

Jack had not staid long when, close under the wall,
He spy'd out their school-books, both large ones and small ;
He just took up one, when its owner cried out,
I say, Master Sooty, what are you about ?

No harm, cries poor Jack ; so he gave him a top
For a peep at his book, while at play he did stop ;
The game being ended, Jack gave up the book,
And then said to the boy, see here, master, look !

Here's a nice bag of marbles, and gladly I'll pay
A marble each letter you teach me to say ;
Agreed, said the boy, Jack set to with glee,
And very soon learned the whole A B C.

One day, as poor Jack came tripping apace
To meet his young friend he was not at the place ;
I'll find him, says Jack, tho' I don't know his name—
Which he very soon did, at his favourite game.

Jack waited awhile, but great was his pain
When he heard the boy say, I can't teach you again ;
My father almost took a stick to my back,
You dirtied my book so, your hands were so black.

I'll wash 'em, cries Jack, and I'll double my pay,
 If you'll teach me again ; but the boy answer'd, nay ;
 Poor Jack stood and thought, when it entered his mind
 He might learn off the stones, in the church-yard behind.

He pointed them out, when the boys said, in turn,
 We'll help this poor fellow, he wants so to learn ;
 One little boy said, I to Sunday-school go,
 My Teacher will gladly receive him, I know.

Well done, cries poor Jack, now, now, I'm content,
 And the next Sunday after, to this school he went ;
 Where he soon learn'd to read of that Jesus who died,
 Believed in, and lov'd him, and God glorified.

PATTY GREEN ; OR, THE SLUGGARD RECLAIMED.

The shepherd long had left his sleep
 To mind the bleating lambs and sheep,—
 And Ralph, the ploughman, drove the plough,
 While Betty sang and milk'd the cow :
 But where, among this busy scene,
 Was Robin's daughter—Patty Green ?—
 Her heavy limbs—her sleepy head—
 Were stretch'd upon the sluggard's bed.
 'Twas nine o'clock when she arose,
 Then slowly she put on her clothes,
 She look'd, as tho' her brother Jack
 Had toss'd her things upon her back.
 With half wash'd hands, and half wash'd face,
 Her hair uncomb'd—her boots unlac'd
 Her frock untied—her bonnet bent,—
 In this sad plight to school she went.
 And being just an hour too late,
 Walk'd round the room in sad disgrace.
 Just then a lady made a rule
 To visit, once a week, this school ;
 The bad she chid—reproved the rude—
 And brought about a deal of good.
 “ Patty,” says she, “ around your cot,
 I saw some pretty flowers you'd got ;
 You'll bring me some—the time is fix
 Is every morning, just at six.

Then I'll give you, as your gains,
 A penny, weekly, for your pains."
 Patty was pleased, and promis'd fair
 To bring the flowers at six with care.
 Next morning came,—with heavy head
 Unwillingly she left her bed ;
 However, by the break of day,
 She pluck'd the flowers and went her way.
 The lady soon appear'd in view—
 She praised the flowers and Patty too.
 Happy and cheerful now, each morn
 She loves to rise at early dawn ;
 And ne'er a maiden's to be seen
 More neat and clean than Patty Green.
 Her Bible too she reads with care,
 Daily she bends her knees in prayer,
 And wonders at her former plight,—
 For sluggards are a shocking sight.

THE TRUANT RECLAIMED.

(A FACT)

As William was running quite fast down the street,
 He overtook Robert, whom thus he did greet ;
 Come, Robert, make haste, you'll be too late for school,
 And then be sent back—you know that's our rule.

What care I for that, idle Robert reply'd ;
 But stop just a minute—step here on one side ;
 I've something to tell you ; such glorious fun
 We can have in the park, if with me you'll run.

Our Teachers won't miss us—besides, if they should,
 We can say, 'twas a holiday, 'cause we were good,
 Our mothers had given us ; thus, no one will know ;
 So William, let's hasten, if with me you'll go.

Ah ! no, my dear Robert, good William reply'd,
 I cannot—I dare not go with you ; beside,
 Remember our Teachers so often have said,
 Two persons for lying were directly struck dead !

And more, 'tis unkind ; don't you see how they try
 To make us live happy—so happily die ?
 For tho' these kind friends such a tale might believe,
 The great God, who sees us, we cannot deceive.

Little Robert was struck—no more could he say,
 But seiz'd William's hand, and to school bent his way ;
 Nor ever forgot, but, remember'd with joy,
 What William had said, and became a good boy.

DIRTY JEM.

There was one little Jem,
 'Twas reported of him,
 And 'twill be to his lasting disgrace ;
 That he never was seen
 With his hands at all clean,
 Nor ever yet wash'd was his face.

His friends were much hurt
 To see so much dirt,
 And often they made him quite clean ;
 But all was in vain,
 He was dirty again,
 And never was fit to be seen.

When to wash he was sent,
 He unwillingly went,
 With water he'd splash himself o'er ;
 But he seldom was seen
 To have wash'd himself clean,
 And often look'd worse than before.

The idle and bad,
 Like this little lad,
 May be dirty and black, to be sure ;
 But good boys are seen
 To be decent and clean,
 Although they are ever so poor.

THE TIDY GIRL.

Who is it, each day in the week may be seen,
 With her hair short and smooth, and her hands and face clean ;
 In a stout cotton gown, of dark and light blue,
 Tho' old, so well mended you'd take it for new ;
 Her handkerchief tidily pinn'd o'er her neck,
 With a neat little cap, and an apron of check ;
 No great flouncing border, no ragged old lace,
 But an hem, neatly plaited, sits close round her face.
 Her top coat of stuff, and an under of serge,
 Without one hole or rip, either little or large.
 Her shoes and her stockings all sound and all clean,
 She's never fine outside, and dirty within.
 Go, visit her cottage, tho' humble and poor,
 'Tis so neat and so clean, you might eat off the floor ;
 No rubbish, no cobwebs, no dirt could be found,
 Tho' you hunt every corner, and search all around.
 Who sweeps it so nicely, who makes all the bread,
 Who tends her sick mother, and works by her bed ?
 'Tis the neat Tidy Girl, she needs no other name,
 Abroad, or at home, she is always the same.

THE UNTIDY GIRL.

Who is it on Sunday may often be seen
 In a light showy gown of red, yellow, and green ?
 Her sleeves loose and large, hanging down like two bags,
 And a frill round her neck of old lace half in rags.
 Her bonnet cocked up to display to the view
 Large ringlets of curls, and a great bow of blue ;
 With white cotton stockings, and slippers so thin,
 That the damp and the cold must surely get in ;
 But this she don't care for, as pride feels no pain,
 And cold is just nothing to one that is vain.
 This being the case, she has got but one coat,
 And her linen so ragged, 'tis not worth a groat ;
 Go see her to-morrow, when Sunday is o'er,
 You would never desire to look at her more.
 All ragged and tatter'd, all dirty and black,
 Her clothes are just ready to fall off her back ;

No neat cap or bonnet to cover her head ;
 Ah ! no, she likes twenty curl papers instead.
 An old ragged cloak o'er her shoulders is thrown,
 And the name of a slattern she cannot disown.

BROTHERLY LOVE.

“ Little children, love each other,”
 Is the blessed Saviour's rule ;
 Every little one his brother,
 And his playfellow at school.

We're all children of one Father,
 That great God who reigns above ;
 Shall we quarrel ? No, much rather
 Would we be like Him—all love !

He has plac'd us here together,
 That we may be good and kind ;
 He is ever watching whether
 We are one in heart and mind.

Who is stronger than the other ?
 Let him be the weak one's friend ;
 Who's more playthings than his brother ?
 He should like to give or lend.

All they have they share with others,
 With kind looks and gentle words ;
 Thus they live like happy brothers,
 And are known to be the Lord's.

ON OBEDIENCE.

O ! that it were my chief delight
 To do the things I ought ;
 Then let me try with all my might
 To mind what I am taught.

Wherever I am told to go,
 I'll cheerfully obey ;
 Nor will I mind it much, although
 I leave a pretty play.

When I am bid, I'll freely bring
 Whatever I have got ;
 Nor will I touch a pretty thing
 If mother tell me not.

When she permits me, I may tell
 About my pretty toys ;
 But if she's busy or unwell,
 I must not make a noise.

For God looks down from heav'n on high,
 Our actions to behold ;
 And He is pleas'd when children try
 To do as they are told.

ON EARLY ATTENDANCE AT SCHOOL.

Come, sister, let us haste to school,
 Or we shall break that happy rule ;
 For 'Teacher says, we should be there
 By nine o'clock, the hour of pray'r.

'Tis almost nine, I must away,
 I cannot stop to talk or play ;
 I'll wash my face, and comb my hair,
 And so get there in time for prayer.

There Jesus waits with smiling face,
 To bless the little infant race ;
 Let us endeavour to be there
 Every day in time for prayer.

THE CHELSEA INFANT SCHOOL.

This is the *Chelsea** Infant School,
 Where we're taught the happy rule ;
 To love our *God* and *parents* kind,
 And leave all useless things behind.

* Here the name of any school may be added.

In *figures* we take great delight,
 We *spell*, and *read*, and sometimes *write* ;
 To *sing*, and *march*, we likewise learn,
 And *useful* things come in by turn.

Besides, the *girls* they learn to *sew*,
 Which is a useful thing, you know ;
 And still we have our time for *play*,
 We *run*, and *jump*, and *swing* away.

But we must come with *faces* clean,
 Our *clothes* all *whole*, fit to be seen ;
 And only *two-pence* do we pay
 Per *week*, for learning every day.

We also must attend to *time*,
 Be there before, or just at *nine* ;
 And in the *afternoon*, so true,
 Be always in the school at *two*.

How thankful then I ought to be
 To Master, who thus teaches me ;
 And thank Subscribers, who, in turn,
 All pay so much for me to learn.

Then let us all attention pay,
 For all our kind instructors say ;
 And pray that God would bless our school,
 Its friends, and every infant rule.

INFANT SONGS.

SONG I.

Oh ! who'd not love our Infant School,
 Where taught by Teachers dear ;
 We read and pray, and sing and play,
 How happy are we here.

Nor would we lie too late in bed,
 And waste our hours in sleep ;
 But rise and pray, that God all day
 Would us in safety keep.

Both face and hands we'll wash so clean,
 And neatly comb our hair ;
 Then haste away, without delay,
 To be in time for prayer.

Thus, we should make our Teachers glad,
 And we should happy prove ;
 For God would smile, and, ere awhile,
 Call us to heav'n above.

SONG II.

Sulks, sulks, begone, I prithee, begone from me ;
 Begone, sulks, begone, I'll have nothing to do with thee.
 Oh, no, thou never shalt tarry here,
 My temper to hurt and destroy ;
 So prithee, sulks, haste, and begone,
 And leave me sweet peace to enjoy.

SONG III.

Oh ! how pretty 'tis to see
 Little children all agree !
 Try to take the step with me,
 Marching to the gallery.

Left foot—right foot—hands behind,
 Be unto each other kind ;
 Love should always be the rule,
 When at home, or at the school.

Oh ! how pretty 'tis to see
 Little children all agree,
 While they sing their A B C,
 Sitting in the gallery.

Now you're in the gallery,
 Put your playthings all away ;
 Fold your arms, and look at me,
 And attend to what I say.

SONG IV.

See the pretty humming bee,
 Peeping into ev'ry flower ;
 Busy, active, little creature,
 Working, toiling, every hour.

'Tis the bee that makes the honey,
 That we eat upon our bread ;
 Sucking out the sweetest juices
 As she flies from bed to bed.

In the dew-bespangled meadow
 See the pretty lambkins play ;
 With their curly milk-white fleeces,
 How they sport about so gay.

See, the maid is milking Colley,
 How she wags about her tail ;
 Not a moment standing quiet,
 I think she'll overset the pail.

Hark, how merry Robert's whistling,
 Following Smiler to the plough ;
 Little Chloe running after,
 Joins the chorus—bow, wow, wow.

SONG V.

Very little things are we ;
 Oh, how mild we all should be !
 Never quarrel, never fight,
 This would be a shocking sight ;
 And would break a happy rule
 Of our much-lov'd Infant School.

Just like little pretty lambs
Softly skipping by their dams,
We'll be gentle all the day,
Love to learn as well as play;
And attend to every rule
Of our much-lov'd Infant School.

In the winter, when 'tis mild,
We may run, but not be wild;
But in summer we must walk,
And improve the time by talk;
Then we shall come, nice and cool,
To our much-lov'd Infant School.

SONG VI.

March, march, march to the play-ground, { *Boys;*
Hands behind, orderly, upright, and cheerfully; { *Girls.*

March, march, march to the play-ground, { *Boys,*
Left foot and right foot, so keep the step carefully. { *Girls.*

Then we may laugh and play,
No naughty words we'll say;
Quarrel, nor fight, but run round the trees, and sing;
Love one another,
Like sister and brother,
And haste into school, when our Teacher the bell shall ring.
March, march, march, &c.

SONG VII.

See, how happy we are here!
Friends so kind, and Teachers dear;
Free from envy, care, and strife,
Is not our's a happy life?

Let us keep this rule in mind,
Left foot, right foot, hands behind;
Then, how pretty it will be,
Marching to the gallery.

AN INFANT'S SONG, OR MARCH.

First.

We are happy when at school,	Little children, little children,
Fighting is against the rule,	Happy children, happy children ;
We should kindness always shew,	Little children, little children ;
Love be seen in all we do—	Happy children, happy children.

Second.

We should all be good at home,	To our parents, to our parents ;
Without leave should never roam ;	From our parents, from our parents ;
When we go for any thing,	For our parents, for our parents ;
What they tell us we should bring,—	To our parents, to our parents.

Third.

We should all attention pay,	To our Teacher, to our Teacher ;
And when told our lessons say ;	To our Teacher, to our Teacher ;
Thus we all should try to prove,	To our Teacher, to our Teacher ;
And in all things shew our love,—	To our Teacher, to our Teacher.

Fourth.

We should never fight at all,	In the play-ground, in the play-ground ;
Nor each other bad names call ;	In the play-ground, in the play-ground ;
We should never gamble there,	In the play-ground, in the play-ground ;
Swear, nor lie, for God is there—	In the play-ground, in the play-ground.

NATIONAL HYMN.

God save William, our King,
 Long live our noble King,
 God save the King.

May he the people bless,
 And rule in righteousness,
 Wealth, peace, and godliness ;
 God save the King.

And when we breathe a pray'r,
 On all our hearts we'll bear
 Our gracious Queen.

May heav'n her life befriend,
 Grace all her steps attend,
 Immortal bliss her end ;
 God save the Queen.

And when this life shall cease,
Then may both enter peace ;
God save the King and Queen.

Then freed from earthly care,
May they thy kingdom share,
And crowns of glory wear ;
God save the King and Queen.

HYMN.

Here we suffer grief and pain ;
Here we meet to part again ;—
In Heaven we part no more.

CHORUS.

O ! that will be joyful !
Joyful, joyful, joyful !
O ! that will be joyful !
When we meet to part no more !

All who love the Lord below,
When they die to Heaven will go,
And sing with saints above.
O ! that will be joyful ! &c.

Little Children will be there,
Who have sought the Lord by pray'r,
From *every* Infant* School.
O ! that will be joyful ! &c.

Teachers, too, shall meet above,
And our *Pastors*, whom we love,
Shall meet to part no more.
O ! that will be joyful ! &c.

O ! how happy we shall be !
For our Saviour we shall see
Exalted on his throne !
O ! that will be joyful ! &c.

There we all shall sing with joy,
And eternity employ
In praising Christ the Lord.
O ! that will be joyful ! &c.

* Sunday, &c.

God shall wipe away all tears,
Pain and sorrows, sighs and fears,
For ever flee away.

O ! that will be joyful ! &c.

None have seen, nor ear hath heard,
What good things are there prepared
For them that love the Lord.

O ! that will be joyful ! &c.

Let us all then watch and pray,
And prepare for that great day
When Christ our judge appears.

Then it will be joyful ! &c.

THE ALARMED CAPTIVE BIRD.

O you foolish fluttering thing,
You're too frighten'd now to sing,
You trembling little bird.

Come try and be joyful,
Joyful, joyful, joyful !
Come try and be joyful,
You pretty little bird !

Rest awhile and stand upright,
Soon you'll overcome your fright,
And be at rest and ease.

O then you'll be joyful, &c.

Who made you that neat round head,
And sends the seed on which you 're fed,
From fields so far away ?

Come sing and be joyful, &c.

Who, too, made that nice sharp beak,
Which you use from week to week,
To peck your daily food ?

Do sing and be joyful, &c.

O ! what bright and sparkling eyes,
And pretty wings with which he flies
Away from naughty boys.

O won't you be joyful, &c.

Now with slender legs he springs
 Upon his perch, and there he sings
 With sweet and mellow voice.

O now you are joyful, &c.

I should like to be a bird
 And never say a naughty word
 Whilst here on earth I dwell.

O that would be joyful, &c.

With my wings I soon would rise,
 And mount aloft into the skies,
 And flee from woe and care.

O that would be joyful, &c.

If I'm good, I soon shall rise
 To Jesus far above the skies,
 And ever rest in bliss.

O that would be joyful, &c.

Lord, grant that we poor children here,
 May learn thy holy name to fear,
 And so prepare for Heaven.

O that will be joyful, &c. &c.

There to meet and part no more.

THE END.

APPENDIX.

ON THE SITUATION AND DIMENSIONS OF AN INFANT SCHOOL-ROOM.

IN the choice of a situation for an Infant School, the first consideration should be—the physical health of the children, and next—the moral health. The principle derived from the first consideration is, that the spot should be dry and airy ; and the rule deduced from this principle, that the building should be placed on a site elevated either naturally or artificially. The principle derived from the second consideration is, that the school should be so situate as not to expose the children to the risk of moral contamination :—to effect this, it should be a rule always to place Infant Schools in a decent and orderly neighbourhood. Much may be done by forethought and contrivance to secure health and convenience and to save expence ; and not only so, but to give the children such a prepossession in favour of order, neatness, and cleanliness, as shall lead to the most beneficial results in after life.

The desiderata of the school-room are, free air, light, sunshine, and cheerfulness. The rule, therefore, should be to have high walls in order to obtain a lofty ceiling, and abundance of windows. The size of the room must depend on the number of children to be instructed in it. The form of the room ought to be rectangular : 50 feet by 25 feet is a very good size, and would contain as many children as an active Master and Mistress could satisfactorily and conveniently manage. The height of the room should be from 15 to 20 feet, and without intervening ceiling ; such being found to produce an echo. In addition to the school-room there should be another room called a class-room, into which the higher classes might be occasionally taken by the Master or Mistress ; the size of this room should be from 15 to 20 feet in length, and from 12 to 15 feet in width. At one end of the school-room, or in a recess at the side, a gallery 18 feet wide and 10 feet deep, should be fitted up with steps or seats rising one above the other, for the purpose of instructing the children with greater facility in some particular branches. The first three or four seats in this gallery

might be about 8 inches in height, the remainder from that to 10 inches, and each 17 inches deep, except the upper, which may be only 9 inches. The seats around the large room should vary from 7 to 9 inches in height, be 9 inches wide, and divided about every 7 or 8 feet by a small partition, which divisions will conveniently hold each a class of eight children, including the monitor. The wall at the back of the seats should be boarded to about 4 feet high, and terminate in a rail containing pegs for the hats and bonnets of the children. A semicircle may be chalked on the floor at each class for the children to stand at when reading, —the lesson board being suspended from a nail in the wall in the centre. There should be as few doors as possible in the school-room.

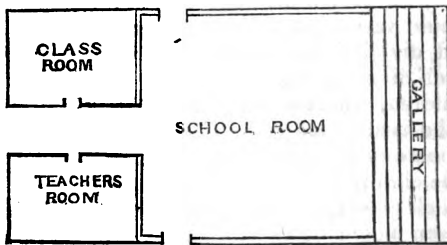
A play-ground, with other conveniences, should be connected with every Infant School, where practicable: and for 150 children it should contain about 2000 square feet. From the play-ground, the Teacher elicits the individual character of each child, as being at this time, in some degree, freed from controul, the natural temper and disposition of the children are more readily discovered. The residence of the Master and Mistress ought to be contiguous to the school-room and play-ground; so as to enable them to watch over the children during their dinner time. The places of convenience should not only be near the school-room, but a small window from the school or class-room looking into them, would afford the Master or Mistress an opportunity of ascertaining the cause, should a child be long absent, or whether any accident has befallen it. The Master's house should consist, at least, of two sitting-rooms, two or three bed-rooms, with a kitchen, and other conveniencies. One of the sitting-rooms might be fitted up as a School Library, and for the reception of visitors. In the country, there ought also to be a garden—not only for the supply of vegetables for the Teachers' use, but also for their recreation and enjoyment in their leisure hours.

The following is a scale of the sizes of rooms for certain numbers of children.

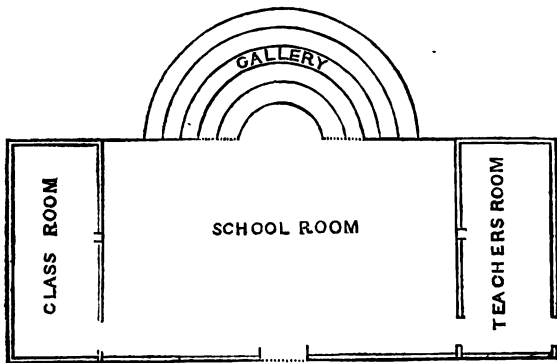
For	40	children	20	feet	by	12	} This computation does not include gallery or class-room.
	70	.....	28	.....		15
	100	.....	35	.....		17
	120	.....	36	.....		20
	150	.....	45	.....		20
	200	50		24	} P 2

APPROVED PLANS OF SCHOOL-ROOMS.

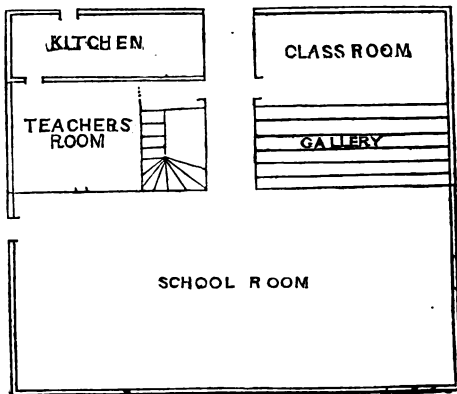
NO. I.



NO. II.



NO. III.



ON THE ORGANIZATION OF INFANT SCHOOLS.

THE Compilers of this little work, having (as before stated) been engaged in Infant Schools from nearly their commencement, and having frequently witnessed the difficulties into which Teachers are thrown in commencing a new school; they think, probably, that a few plain hints on organizing may be of service to those who are about to enter upon this important work.

1. On the morning of admission, place a form or two across the room, allowing sufficient space for the parents and children to stand previous to, and while, entering the children's names; and as each child is registered, let the parent hand it over the form to the Mistress, who will place it on a seat, and where needed, comfort it with a few plums, cakes, or toys. This simple plan will prevent all that confusion, too frequently occasioned at such a time, by parents running about the room, and thereby obstructing the way of the Master or Mistress.

2. We will now suppose all to have been admitted, the parents gone, the door closed, and several crying. Let the Teacher with all patience, kindness, and good feeling, begin to stamp with his feet on the floor, clap his hands, at the same time passing from one end of the room to the other. This will excite the attention and wonder of the little ones, and probably lessen the number of weepers. A few soft balls would be of great service here; as the Teacher might bowl one to any child whom he might perceive to be interested in his movements. He may also walk round the room; shake hands with one, pat the head of another, and comfort a third; until he has by his uniform kindness, in some measure gained their attention and induced all to take their seats. In this part of his work the Christian Teacher will feel his need of "that wisdom which cometh from above." *Simplicity* and *patience* will now be needed; and, indeed, every Christian grace called into exercise. Every thing which has a tendency to please and comfort must be resorted to with child-like simplicity.

3. All being now properly seated, and the crying in a great measure subdued, (although it is sometimes the case that two or three days will elapse before it is fully overcome,) the next thing to be aimed at, is to get the children to act together. In order to do this, the Teacher may say *hands on the knees—fold arms—heads up—mouths shut*

(here a pause may be made for a few moments, as a preparatory step to order). *Now, a good clap with the hands; or, stamp with the feet, &c.* The bell should now be introduced as a signal for silence; at the sound of which, all should be taught to fold their arms, shut their mouths, &c. These various exercises should be repeated again and again, till performed simultaneously like a company of soldiers, but let the silent lessons be short at first. The Teacher may next instruct them in his signals for various movements; as, *a stamp with the foot, for them to rise; holding up the hand, for them to turn their faces to the wall and kneel on the form*; (this is the position for prayer with hands behind,) when done—*a stamp, to rise again—a clap with the hands, to front*—and a motion or order to sit down. Thus, the Teacher will soon have all his signals known by the children, and the school reduced to some degree of order.

A child may now be put into the rostrum with a board containing easy words. Let him then spell a word, and the children repeat after him, all speaking together; or, he may count 1, 2, 3, &c. to 12; the whole school repeating after him, at the same time clapping their hands, stamping with the feet, or throwing up the arms, &c.: let this be frequently repeated, every now and then introducing some new but simple lesson; such as the five senses of man—four animal motions with action. The following simple lesson, accompanied by motions of the fingers as if dressing a doll, stooping down as if playing at marbles, will be found highly interesting at this early stage of the school; and if each line be repeated in a different tone of voice, the children will endeavour to imitate; and this will be found an excellent preparatory step to singing—

One girl dressing a doll.
Two boys playing at marbles.
Three horses drawing a cart.
Four men rowing a boat.
Five children round the table.
Six apples on the tree.
Seven ducks in the pond.
Eight chickens at the barn-door.
Nine bees near the hive.

Ploughing—sowing—harrowing and rolling; gardening—
hay-making—gathering fruit—and skating.

Another mode of arresting the attention of the little ones

is, to suspend from the ceiling, or a beam near the centre of the room, a string with some weighty substance at the end, about six feet from the ground. Whenever this is set in motion, it must be known as a signal for perfect silence with folded arms; and here it would be well for the Teacher to make himself a prominent example, by sitting down and folding his arms. The first week should be devoted entirely to order and precision of speaking and acting; and if this be tolerably acquired, the Teacher may rest satisfied with his labours, and look forward for final success. Let him not aim too hastily at great things; by doing so many have failed altogether. We would here presume to give a word of advice to patrons and committees of Infant Schools; viz., not to admit more than fifty or sixty children the first week, and leave the Teacher entirely to himself for that time; even if visitors are kept away the first two or three weeks, it will greatly tend to lessen the labours of the Teacher, and ensure success.

4. The next thing is to class the children according to their capacity and age. Select a monitor to each class of seven or eight; whose duty shall be to encourage his little charge to diligence and attention to the general instructions of the Teacher, and to instruct them when reading at their drafts (semicircles chalked on the floor). He will be required to receive from the Teacher the lesson-board, from which he is to teach his class, suspend it on the nail in the wall at the centre of the semicircle, and return it to the Teacher in an orderly manner when done with. It may be well to observe here, that this plan of having nails for the lesson-boards, entirely supersedes the heavy expence of what are termed lesson-posts; having been found to answer every purpose equally as well, and afford no obstruction to the Teacher, or trouble in moving from one place to another.

Having now carried this important part of the Teacher's duty, it is thought, to a sufficient length, we proceed next to state—

SOME CAUSES OF THE FAILURE OF INFANT SCHOOLS.

IT is with regret that we are sometimes constrained to hear of the failure of these important and highly useful institutions, and with very few exceptions, they have been traced, or may be ascribed to, some one or more of the following causes;—

1. Want of care in the selection of the Teachers; such as a desire to reward an old servant, or assist a friend in reduced circumstances, without considering for one moment whether such persons possess even one of the many necessary qualifications so essential in Teachers of Infant Schools.

2. Selecting a person, because he is what the world calls an accomplished man and a good scholar; not considering that the chief requisites are, decided piety, and an aptness to teach.

3. Employing a person to organize the school and instruct Teachers in the system at the same time. This plan is decidedly bad; and although there are individuals who through self-interest applaud and practice it, we unhesitatingly affirm, that, committees who adopt this plan will find that they pay dear at a time when, probably, they can least afford it; and the Teacher himself acquires but a very imperfect knowledge of the system, and that only of its mechanical part. We would recommend, that when suitable persons are found, they be sent to some well-conducted school for a month or six weeks; let them see the system in all its bearings on the infant mind; take a practical part in the school; make their own observations; and then open and organize their own school.

4. Aiming at things too high, and neglecting first principles in the education of the little ones—burdening the memory with unmeaning sounds—and neglecting the Scriptures and the moral culture of the heart. These create dissatisfaction in the minds of the subscribers, and consequently the school suffers more or less thereby.

5. Looking for and expecting impossibilities—or, in other words, employing a Mistress where a Master and Mistress are needed. We are sorry to see to what an extent this error has spread; and to convince the advocates of such a system of their mistake, we would only respectfully urge such to take the charge of 120 children, and do their duty diligently in the school for one month, and we have little doubt but that in less than half that time, they will acknowledge that they erred through ignorance of the trying and laborious duties of the conscientious Infant Teacher. We are bold to affirm that few females, if any, are competent to the charge and instruction of more than sixty or eighty children. Above that number will require a Master and Mistress.

6. Combining the Infant and National Systems; and thus spoiling both. Infants and elder children cannot with

advantage work together ; as each will require a different mode of treatment.

7. Making the school free. This may appear to some, at first sight, a weak and simple argument ; and cause them to exclaim—how could this lead to the falling off of a school ? Simple as it may appear, experience has confirmed it as a fact. Parents have felt some degree of degradation in sending their children to a free-school—their pride has been touched, and the school neglected if not despised. But on a change of this system, and a small weekly charge of twopence being introduced, these same parents have willingly sent their children, and the school has prospered.

8. An expensive outfit of lessons and apparatus ; perhaps to the amount of £20 or £30, when one-third of that amount would have sufficed. At the commencement of a school, the Teacher does not require so large an assortment ; the children are not ready for them, unless to destroy them—and the committee are burdened with an expence which probably may occasion some after-discouragement.

9. The interference of committees and appointed visitors in the internal management of the school. This is too frequently the case where the list of visitors is large. One wishes the reading to be particularly attended to ; a second thinks it of little consequence at present ; a third is desirous of introducing a particular catechism ; a fourth desires strict order ; a fifth, a little more recreation. Thus, the Teacher is perplexed, discouraged, and finally dissatisfied. How widely different would be the result, if such persons knew the importance of aiding, instead of discouraging their Teacher—who has quite enough with the children to try his patience, and abundant exercise for every Christian grace. Visitors would be found of unspeakable advantage by strengthening his hands in his arduous work ; by supporting his authority ; by lending him works on education ; relating any striking anecdote occurrent in the neighbourhood ; and by visiting and comforting him or his family in the hour of affliction.

10. Neglecting to teach the children to read. This may also appear strange to many : but it is a fact, that some Teachers have acted on the idea, that the Infant School is not the proper place in which to give instruction in reading—but that it is quite time enough when they enter the National or other schools. In this opinion *we* cannot coincide ; nor is the world, we believe, prepared to

receive it: the parent's constant cry is, (and we think justly so too) the book—the book.

In conclusion, the compilers beg to state that it was their intention to have added a few pages, explanatory of their mode of preparing for and using “the book;” but having exceeded already the number of pages they contemplated for their little volume, they are compelled, however reluctantly, to relinquish the idea: at the same time they consider, that so great is the necessity for something of this kind at the present period, that they may be prevailed upon, ere this work reaches its fourth edition, to publish a small treatise on this important part of their labours.

ADVICE TO INFANT TEACHERS.

1. Read much—especially the Holy Scriptures, with prayer.
2. Understand well your subject; and then simplify it to the capacity of the children.
3. Imagine not your work done when school is over; but read, think, and prepare for the next day.
4. Bring every lesson before the children in as many new forms as possible; for children are fond of novelty.
5. Make the children understand what you teach them; and they will lodge it in their storehouses or memories themselves.
6. Study well the character and disposition of each child; and then act accordingly.
7. “A man is known by the company he keeps.”—Watch, therefore, and be careful to set your children a good example.
8. Be not high-minded—nor live above your income; for poverty is no disgrace.
9. Study to live in peace with all men; especially with the patrons and supporters of your school.
10. Be a man of few words; but let your school speak much in your praise.
11. Daily “seek that wisdom which cometh from above;” and labour to bring souls to God.
12. Let your motto be—better to wear out than to rust out, for there remaineth a rest.

